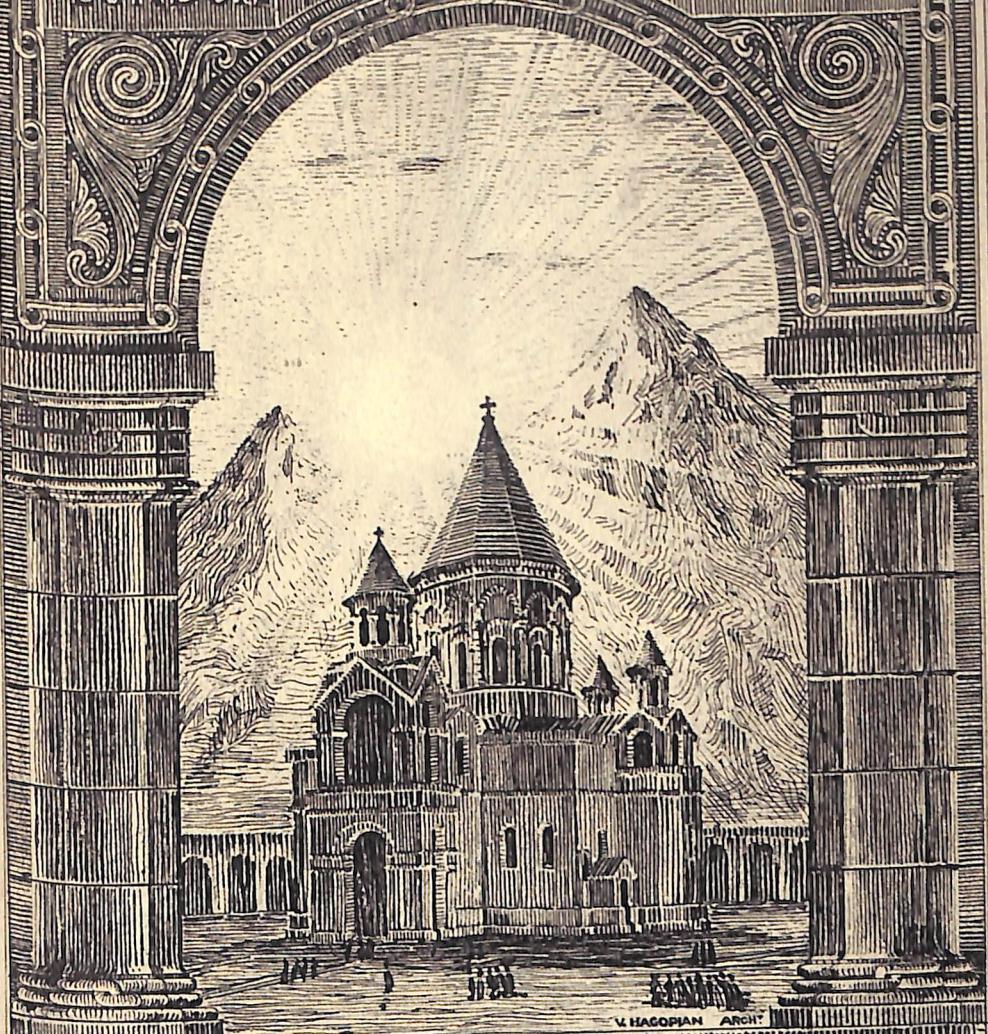


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April, 1916.

ARARAT.

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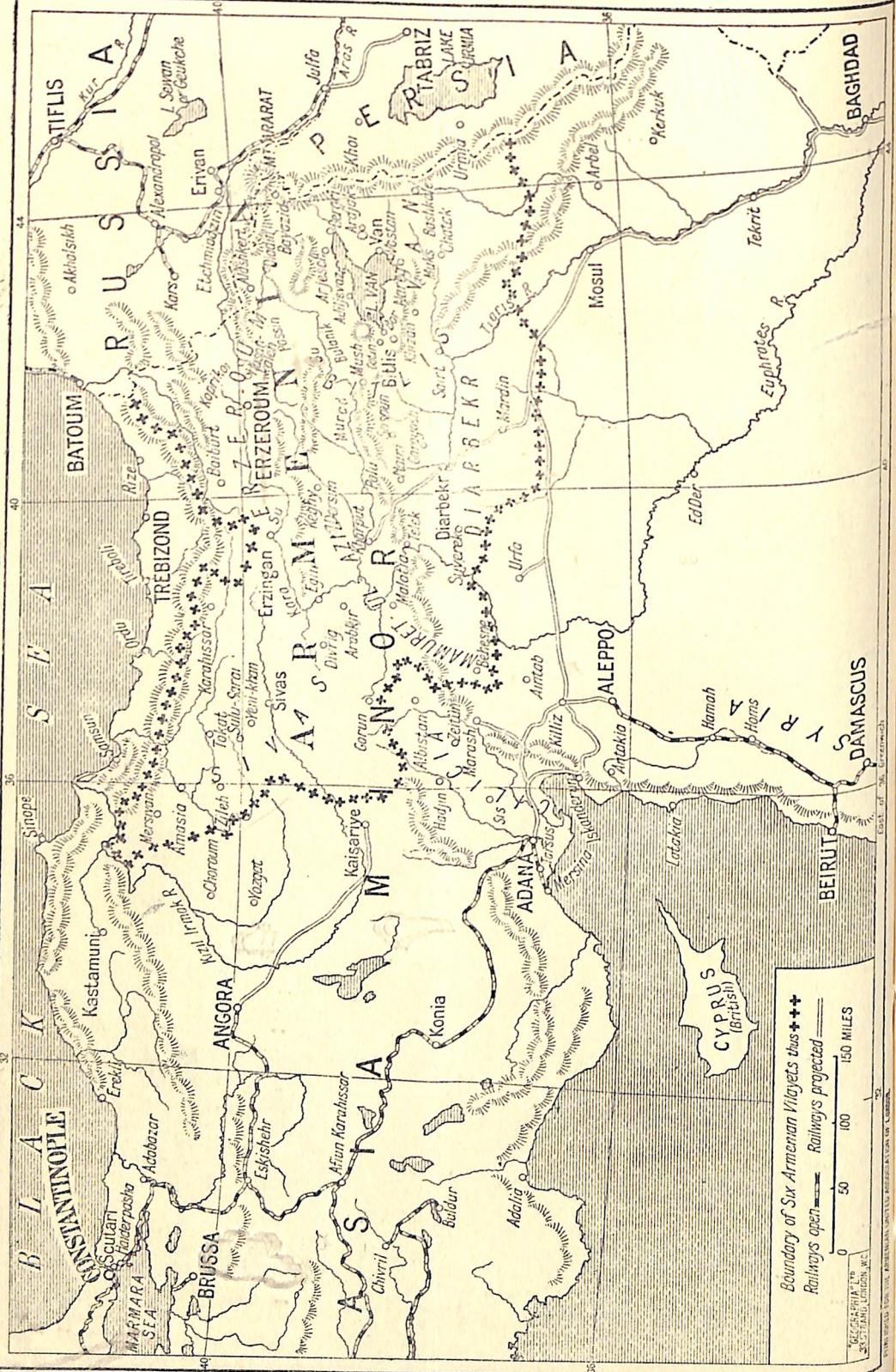
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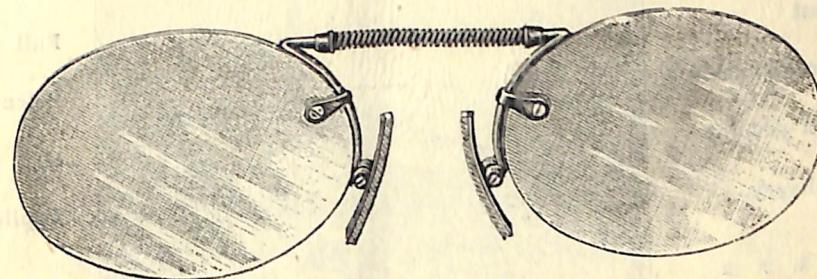
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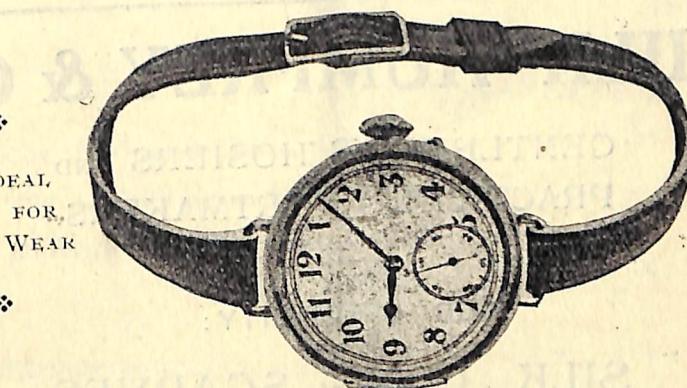
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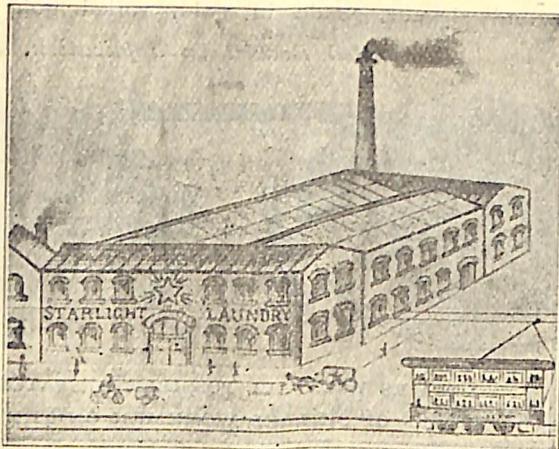
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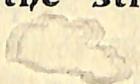
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All communications affecting this periodical should be addressed to the Editor, "Ararat," The Armenian United Association of London, 47a, Redcliffe Square, London, S.W.

Armenian Refugees (Lord Mayor's) Fund.

433

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Current Notes.

Last month it was our privilege to extol the heroic deeds that had been performed before Verdun by the French in staying the terrific onslaughts of the Germans. The alternations of flicker and blaze have continued in this region throughout the last four weeks, and though occasionally we have held our breath as to the final outcome of the combat in this corner of the Western front, it is with feelings of relief that we recognise the masterly defensive, at times turned into the offensive, with which the redoubtable Joffre and his lieutenant on the spot have succeeded in holding the Crown Prince's armies, while inflicting on them the maximum of loss. We can scarcely point to any other incidents of striking importance either on the Western or the Eastern fronts—it is clearly a time of preparation and waiting for what is ahead of us, when the snows and the ice have melted and the days lengthen out.

Snow and ice have not, however, hindered operations in another theatre of war, and the eyes of the world have been fixed recently on the magnificent progress of the Caucasian army of the Grand Duke Nicholas. In our February issue we hailed with delight the fall of the important fortress of Erzeroum under conditions of unsurpassed strategy and valour, and now we have the equal satisfaction of recording the capture of Trebizond. In a measure, the fall of the latter is of even greater importance ; for it was on Trebizond, the chief Turkish port on the Black Sea, that Erzeroum itself and the inner communications of the Turkish army in Asia Minor depended for their supplies of men, munitions and commissariat. Reinforcements from the capital can now only reach the Turks as far as the railhead at Angora, and over the circuitous and incomplete Baghdad line in the south. But whether even these communications can be of use to a broken army is doubtful. In the mean time we cannot but admire the strategy of the Grand Duke, the quick and crushing blows he has dealt to the enemy, the sweeping character of his movements which have brought within Russian domination a tract of Armenia extending from Bitlis to Trebizond, and which have ensured for Russia the command of the Black Sea littoral. Such successes could only have been achieved with the aid of troops whose gallantry was beyond question, and that the Russian soldier has been able to accomplish all this with all the odds against him, topographical and climatic, is one of the marvels of the war. We hope soon to hear that the diagonal Russian line which now stretches across Asia Minor from Trebizond to Bitlis will soon be straightened out towards Erzingan, Kharput and Diarbekir, and so gradually make a clean sweep down to the coasts of the Mediterranean.

And what of Turkish power as it exists at this moment--to what extent is it assisting the Central Powers, and does it find the German blandishments and promises a continued prop to lean on? Sufficient evidence has leaked out from Constantinople to accentuate the bitterness of the population against the band of Young Turks who have brought their Empire into ruin. And what of the part that Armenia is silently playing in these disintegrating factors? Is not Nemesis, whom none can escape, in her attributes as a dispenser of chastisement and vengeance, taking her just toll of the Turk for his transgression of bounds in attempting to arrogate to himself the power of exterminating a human race? Is it the irony of justice that Armenia should be ready at hand for the undoing of Turkey? It certainly looks as if it were so; and the small black cloud no bigger than a man's hand to be seen on the horizon of Asia Minor will, we pray, increase and extend until it brings down the refreshing showers of victory over a greater expanse of the earth's surface than what is included within that geographical term, to the establishment of justice, right and liberty, and the final extinction of those powers of evil which take delight in the wanton and cruel subjection of humanity.

We wish the news from the British Command in Mesopotamia were as satisfactory as that from the Grand Duke. The melting of the snows in the upper reaches of the Tigris and the Euphrates has converted the country occupied by the British into marshes and swamps, where fighting has been in progress with varying success, and the relief of General Townshend still hangs in the balance. Of the advance to the north of Baghdad of the Russian force, which has been clearing a road through German intrigues in Persia, there is no definite news. We must, therefore, continue to view the position in this direction with an expectation not unmixed with anxiety.

What is the future of Armenia to be? Any views on this question must, of course, be of the nature of speculation, and finality will be reached only at the Peace Congress at the close of the war. Well-known statesmen and others have not scrupled to give indications of what the future should be in their opinion, and we doubt not that the truth is buried in many a cryptic sentence from such quarters. It was not long ago that M. Miliukoff, the leader of the Russian "progressive bloc" in the Duma, made a remarkable speech regarding the causes and the possible results of the war. Referring to small nations he said:—

"The war is being fought for big principles. The fate of Belgium, Serbia and Poland is brought up against us. This fate is certainly our concern, but only in the sense that we cannot stop the war before Belgium, Serbia, Poland and Armenia have been fully compensated for everything they have suffered. Therefore we cannot make a separate peace but must fight on to the end."

Then we have Lord Bryce making the following statement to newspaper correspondents on the fall of Trebizond:—

"All friends of humanity must rejoice in the continued progress of the Russian forces, which gives us confidence that, whatever arrangements are made at the end of the war for the future of Armenia, Turkish government will be for ever extinguished in those regions which the Turks have so long misgoverned, and from which they have tried to expatriate the Christian population."

And finally we have the words of an Armenian patriot who is not politically tongue-tied, quoted by the *Manchester Guardian*:—

"The Armenian poet M. Hrand Navariantz has defined to a representative of the 'Idea Nazionale,' of Rome, the hopes and the wishes of his countrymen in regard to their political status after the war. The Armenians, he said, hope that this gigantic conflict will end with the triumph of right, and will not give Armenia a new plan of reforms, but real, definite, and radical freedom from the yoke of the Turk. The Armenians wish to live their own life under the auspices of Russia, France, England, and Italy. The Armenian question for Europeans has always taken into account the six provinces—Erzerum, Van, Bitlis, Diarbekir, Karput, and Sivas. Cilicia was mentioned in a special class in all the prospects of reform. The plan of 1913, which, submitted by the Russian Government and accepted by France and Britain, was put aside on account of German opposition and Turkish intrigue, aimed at real autonomy, although the word was not actually used. It suggested the union of the six provinces into one great region subjected to a special regime and ruled over by a European governor with full powers, under the suzerainty of the Sultan and the control of the great Powers.

"The Armenians, said M. Hrand Navariantz, wish France, Russia, Britain, and Italy after the war to enforce this plan, adding to it modifications suggested by the situation the war has created, of which the most important would be the inclusion of Cilicia. It would be extremely painful to the national feelings of Armenians if this, one of the richest and historically most important provinces, were not to form part of an autonomous Armenia. The inclusion of Cilicia, or at least a part of Cilicia, would give them access to the sea.

"M. Hrand Navariantz also said that Armenia has lost recently a million inhabitants by the sword because she refused to help the Turks when that help was asked. 'It is,' he concluded, 'the duty of Europe to acknowledge it, and ensure us peace, justice, and freedom.'"

Last month we gave our readers a puzzle game--to find Enver Pasha! The ramifications of this interesting pastime are apparently endless, and we are indebted to the Malta Correspondent of the *Central News Agency* for the following new phase given to the problem to delude the unwary from putting his finger on the elusive War Chief :--

"Greek passengers who have arrived here from Piraeus stated that before they left Greece a telegram was received at Athens announcing that Enver Pasha had been buried at Jerusalem, in the court of the Mosque of Amron. General Liman von Sanders and Djemal Pasha and their staffs were present at the funeral, 'which was of the most impressive character.'"

Information from the Caucasus is naturally taking a different turn now, with the gradual abatement of the rigours of winter, and the brightening prospects for the able-bodied to return to their own villages as the Russians continue to sweep the enemy off Armenian soil. The following telegrams have been placed at our disposal by the Lord Mayor's Relief Fund.

From M. Samson Aroutiniantz, President of the Central Armenian War Victims' Relief Committee :--

"Dr. Eyerdjian serving hospital at Dilijan. His predecessor left with large staff for Mush, where widespread disease and great distress prevail among 6,000 survivors. Since capture of Mush many have died from starvation; 2,000 children found in Mush, being sheltered in improvised hospitals. Sick and exhausted survivors from Khyniss gathering in shelters at Alashkerd. These survivors tell stories of shocking Turkish brutality hitherto undisclosed in Europe and America."

Dr. MacAllum, of the American Mission, who has been in constant communication with the Lord Mayor's Armenian Fund, sends the following telegram :--

"Governor Van urges immediate provision of cattle, grain, implements to start cultivation which would provide for future needs of returning thousands. Work should be undertaken on large scale."

The American Board has received the following cable from the American Consul at Tiflis, dated March 20th :--

"Committee undertaking repatriation refugees. Wilson and Hill leaving for Van, Macallum and Gracey following on completion distribution here. Number refugees returning to their homes increasing. Governor Van urges immediate provision of cattle, grain, implements, to start cultivation, which would provide for coming needs of returning thousands. Work must be undertaken on large scale. Immediate requirements hundred thousand dollars."

Our readers will understand that the repatriation of our people is a task of great magnitude, for which enormous sums will be needed, and every effort should be made by all to meet the need to the extent of each individual's power. The American Consul, in a letter sent previously to the telegram, says :--

"Unless something is done, done on a large scale and after a well-ordered plan, the repatriation of these people is likely to entail greater hardships, if possible, than those to which they are at present subjected."

We give here our usual concise abstract of the sums collected by the three Funds which have been ministering to the needs of the Armenian refugees. The Armenian Refugees (Lord Mayor's) Fund can show now a total collection of £45,500, of which the sum of about £40,500 has been utilised for relief purposes. The Armenian Refugees' Relief Fund remains at a little over £16,000; and the Armenian Red Cross and Refugee Fund can show something over £6,500. The three Funds thus aggregate a collection of over £68,000, the bulk of which has already been expended in keeping the refugees alive. The attention of those who have so kindly assisted the Funds is now drawn to the needs of repatriation, urgent indications of which are the calls from the Caucasus, referred to in the telegram and extracts quoted above.

Under the auspices of the Armenian Refugees (Lord Mayor's) Fund, a pioneer party of trained Relief Workers started on Thursday, April 6th, from King's Cross by the 2.20 p.m. train for Newcastle to take steamer there for Russia by way of Stockholm for the Caucasus. This party went with the approval of the British Foreign Office, the Russian Authorities and the British Red Cross Society. The party was under the leadership of the Rev. Harold Buxton (Hon. Secretary of the Fund), who had with him as workers Dr. Graham Aspland, and Messrs. Alfred Backhouse and George Hodgkin. The trained nurses were Mrs. Elizabeth Armstrong, Miss Beatrice Kerr, and Miss Margaret Barber, the two latter having done much good work in Serbia recently under trying conditions.

Lady Victoria Buxton entertained the Pioneer Party and the Committee of the Lord Mayor's Fund on the previous afternoon at tea at No. 2, Princes Gate. On the day of departure, a goodly company, among whom were many representatives of the Armenian colony of London, assembled to wish God-speed to the pioneers, and as the train moved out of the station three hearty cheers rang out for these self-sacrificing workers in a sacred cause. We are pleased to record that news has been received of the party's safe arrival at

Petrograd in the best of spirits and eager to tackle their task. At the Russian capital they made a stay of a few days for business connected with their mission, and then started on their long railway journey for Tiflis.

In our last issue we drew attention to a deputation of representatives of War Relief Societies, introduced by His Grace the Duke of Norfolk, having waited on the Home Secretary with a view to moving Government to have all such Funds licensed, and so prevent the starting of bogus charities at a time when the charitably disposed were easily induced to part with their money. The Home Secretary promised to consider the matter carefully, and the result is that a Committee of Enquiry has been appointed to advise whether any measures should be taken to secure better control or supervision of such funds in the public interest. The Chairman of this Committee is the Right Hon. J. W. Wilson, M.P., and among the members are Sir Ernly Blackwell, the Right Hon. William Crooks, M.P., and Lady Emmott. As the Police have already the experience and are in possession of facts connected with the running of bogus Funds, we do not quite understand how a cumbrous Committee of Enquiry can further elucidate matters when a simple authority or licence for the starting of a Fund, after careful inquiry into the specific case, would have met the necessities that had been urged by the deputation.

Some months ago we had the pleasure of recording that an Armenian gentleman of Singapore had presented an aeroplane to the British War Office. It is perhaps not generally known that other similar acts have been performed on the quiet; and as a special instance has only just come to our ears, we think it is our duty to record it here. Our Association and our Relief Fund, as well as the Lord Mayor's Armenian Fund, owe much to the two brothers A. P. and N. P. Hacobian—their interest and generosity in these instances could not well be hidden under a bushel. But it was not known to any one that as far back as October, 1914, a field Motor Ambulance was presented to the British Red Cross Society by Mr. N. P. Hacobian, together with a sum for its maintenance; and when the car was invalidated home after over a year's service, it was put into thorough repair by the donor, and returned again to the front for further active work. And then again the patriotic feelings of the brothers was stirred to the depths by the brilliant defence of the French at Verdun, and the magnificent feat of arms of the Russians in Armenia, and this led to the concrete expression of their devotion by the presentation to each of the Allies of a Motor Ambulance, Mr. A. P. Hacobian's going to the Russians, and Mr. N. P. Hacobian's to the French. Each gift was accompanied by a substantial contribution for maintenance.

Such actions speak volumes for the spirit and the patriotism inherent in Armenians. There may be others who are struggling to hide from their left hand what their right does; to these we would say that *Ararat* will sooner or later discover their secrets, so it were better that they disclosed them to us at once, and we can assure them that our readers will take a fitting pride in the acts of their compatriots.

Many a suggestion has been made for a Flag Day for the Armenian Refugees Funds but the proposals have taken no hold of the various Committees. It was left to Aberdeen to initiate such a Flag Day and we express our gratitude to that Scottish town for their sympathy and aid towards the Armenians. They have had a public meeting, which was addressed by Lady Ramsay, Dr. Barbour, Professor Stalker, and others, and a Committee was appointed, with Sir John Fleming as Chairman, to undertake the work of collecting contributions, of which the Flag Day was one outcome. We notice that the energetic young lady collectors brought in from Aberdeen and suburbs the goodly sum of £500, and this, with the donations separately given, should make a substantial addition to the Lord Mayor's Fund.

We have already noticed a booklet, *Armenian Atrocities: The Murder of a Nation*, by Arnold J. Toynbee, which has been in the hands of most of our readers, and is a telling indictment of the authors of the Armenian massacres. We have recently received another booklet, *The Blackest Page of Modern History*, by Herbert Adams Gibbons, published in New York with a similar object. We commend the two as companion volumes for elucidating all the facts and weighing all the responsibilities which bear on the terrible Armenian happenings of the past year.

Our readers will be interested to know that His Holiness the Catholicos has marked his appreciation of the work done for the Armenian cause during the past two years by the Armenian United Association of London by issuing two Patriarchal Decrees, or *Kondaks*, expressive of his deep appreciation of, and bestowing his Patriarchal Benedictions on officials of the Association. One is addressed to the President, Lieut.-Colonel G. M. Gregory, and the other jointly to the two brothers, Messrs. A. P. and N. P. Hacobian, the former of whom is a Vice-President and Hon. Treasurer, and the latter a member of the General Council. These *Kondaks* were recently conveyed to the recipients through His Grace Archbishop Utudjian of Manchester, and only Armenians can know with what veneration they will be prized.

Russia and Armenia.

The Orange Book.

(Continued from page 397.)

XII.

(Document No. 148 continued.) As to the text of January 26, 1914, it must be admitted that it does not give the Armenians the broad rights of autonomy which were safeguarded by the original Russian project. In this agreement, instead of uniting all the Armenian provinces under one Governor-General, we have had to be satisfied with the formation of two sectors under the supervision of two Inspectors. In those two sectors we also have had to include some portions of certain vilayets which were inhabited by Turks. Our scheme of organising a national council for the Armenians with greater authority, in accordance with the measures proposed by the international committee in 1880 for the vilayets of European Turkey, have failed. We have also had to omit some of the secondary points in the Russian project. However, there is no doubt that the Act of January 26th has a great significance for the future history of the Armenian people.

Although the text does not state that the Sublime Porte has had to apply to the Powers for their recommendations in the election of the Inspectors-General—so as not to hurt their dignity,—by verbal agreement the Sublime Porte is bound to elect those who are nominated by the Powers. Moreover, it is specially stipulated in the text that the Sublime Porte relies on the goodwill and the support of the Great Powers in the task of appointing a new Inspector-General, if such position should become vacant within the ten years for which the present incumbents are appointed.

Thus, the government of the Armenian vilayets is placed under the supervision of foreigners, who are elected by the recommendation of the Powers. In other words, a situation is created for those vilayets similar to that existing in the Lebanon, with the difference that the Inspectors-General are to be foreigners whereas the Governor-General of Lebanon is a Turkish subject. The scheme adopted for the Armenian vilayets is also a great step in advance compared with the Imperial decree on the Armenian Reforms of Oct. 8/20, 1895. For it is evident that this decree, which established the office of a High Commissioner for introducing reforms in Armenia, did not specify that the official was to be elected under the recommendation of the Powers.

As to the formulations in the text of Jan. 26th, concerning the authority of the Inspectors-General, it must be noted that the rights assigned to them are not restricted to the control of the administration of justice, police and gendarmerie, but also affects governors. The Inspectors-General appoint all inferior officers and recommend to the Sublime Porte the names of superior officers. They are empowered to dismiss officials, excepting governors, for misconduct and incapacity. They can dismiss even immovable officers of the judicial service, by informing the Department of Justice of the case. In the event of such a step as dismissal being found necessary with regard to Valis (governors), they are to submit such questions, by telegram, to the Sublime Porte, which decides the case within four days. It is evident that in such cases the decision would not be contrary to the wishes of the Inspectors-General, as the Sublime Porte would hardly seek to give cause for their resignation, for, according to the text of Jan. 26th, in the event of their having to replace Inspectors-General it would give the Powers an occasion for fresh interference.

The Military forces of the two sectors are placed at the service of the Inspectors-General for the prosecution of executive measures undertaken by them within the boundaries of their sectors.

The solution of agrarian disputes and the taking of the census will be under the supervision of the Inspectors-General.

The text of Jan. 26th also provides for the working out of detailed instructions concerning the rights and duties of the Inspectors, thus giving us the opportunity for specifying their authority to our advantage.

We have also succeeded in including in the text a decision concerning recruiting in times of peace, a provision which did not exist in the decree of 1895. Although Kurdish Hamidié regiments are not disbanded, they are transformed into cavalry reserves, who, during mobilisation or manœuvres, are subject to general discipline, and at other times are not allowed to carry arms.

It is also important to note that a proportional share is allotted to each community, from the school budget, towards public instruction in each vilayet. Until now it has been the practice of the Government to spend all receipts under this head on Turkish schools only. Furthermore, the Sublime Porte stipulates to place no obstacles in the way of members of a community participating in the support of their own schools. No such provision existed in the decree of 1895.

We have also gained a new privilege, viz., to publish laws, decrees and official notices in the local languages. Judicial decisions will be drawn up in Turkish, but will be translated into the local languages as far as possible. The Inspectors-General will also permit the individual to use his own language in the courts and in the administration whenever possible.

In accordance with the wishes of the Armenians another very important question has been settled—the question of the election of officials in the Musulman and non-Musulman communities. The decree of 1895 was based on the principle of proportion. The Act of Jan. 26th states that the principle of equality between Musulmans and non-Musulmans will be applied in recruiting for the police and the gendarmerie according as vacancies occur, if the Inspectors-General do not see anything inconvenient, for the better protection of the Christian community.

Until an accurate census is taken under the supervision of the Inspectors-General, the members of the Councils and the Committees of the Vilayets of Van, Bitlis and Erzeroum will be composed of half Musulmans and half non-Musulmans, provided that the census of the last-mentioned is taken within a year. In the other vilayets the members of the Councils will, from now on, be elected on the principle of proportionality, and in order to prevent abuse the electorate will remain determined according to the list which served as a basis for the last elections, and the number of non-Musulmans will be fixed according to lists which will be presented by the several communities. If, however, material difficulties make this system impracticable, the Inspectors-General will have the right of proposing changes.

Finally, thanks to the good work of your Excellency, we have succeeded in establishing the right of representation of the minority in the General Councils and Committees.

Thus, the Act of Jan. 26th undoubtedly lays the foundation of a new and more prosperous era in the history of the Armenian people. The Armenians cannot help but acknowledge that the first step has been taken to free them from the Turkish yoke.

The Act of Jan. 26th has also a great significance for the international position of Russia. The document is signed by the Grand Vizier and the representative of Russia, and contains *Turkey's obligation to Russia* to appeal to the Powers by a predetermined note. Thus, the leading position of Russia in the Armenian question is officially recognised, and the 16th Article of the San Stefano Convention almost confirmed. This fact cannot but add, in the most advantageous manner, to the international prestige of Russia, and assuredly binds the name of her Sovereign to the grateful hearts of the Christians of the Near East.

In order to ensure the agreement of the Sublime Porte, in the question of the Armenian Reforms, the Imperial Ambassador has had to overcome many difficulties. On the one hand he has had to take the desires of the Armenians into consideration and secure for them as broad a scheme of reforms as possible, on the other hand he has had

to fight against the opposition of the Sublime Porte, which has done its best to evade the propositions presented to it and has consequently arrayed itself against all the important points in our project.

As to Germany, she has agreed with us concerning the Armenian question, for two reasons; first, so that she can give the Sublime Porte to understand that it was Germany who prevented the Russians from introducing reforms in a broader measure at the price of her agreement, thus making the scheme practically harmless for Turkey; secondly, in order to win the sympathy of the Armenians, which she valued very highly, especially for their prominence in Cilicia, as she considered Cilicia to be the sphere of her own influence. Thus the insincerity of Germany in her acts was always in evidence, and her apparent protection always bore the nature of show (for the Armenians). The German diplomats were in reality the faithful advisers of the Turks.

(To be concluded.)

The Situation in Armenia.

The Tragedy of Erzeroum.—Several of the representatives of the Caucasian relief parties, who went to Erzeroum after its fall, bring back accounts of the terrible realities. According to their reports, of the 300,000 Armenians of the vilayets of Erzeroum and Bitlis, about 10,000 at the utmost have survived, these being mostly found in hiding, and bearing the semblance of living skeletons.

Dr. Y. Minassian, who accompanied Messrs. A. R. Arghoutian-Yergainapazouq and B. H. Khounountz, as a representative of the Caucasian Section of the "All-Russian Urban Union," publishes in *Mschak* of March 8th an account of the massacres and deportations in the Erzeroum district, his information being derived from the American Vice-Consul at Erzeroum, Mr. Stapleton, Mrs. Stapleton, the Medical Officer of the American Mission Hospital, and others.

Trouble with the Armenians arose from the very beginning of the war, owing to their declining to join the Turks in fighting against the Russians and thus jeopardising the lives of their brethren in the Caucasus. This seemed a reasonable plea, and the Armenians were left in peace outwardly for a while. Their property, as well as those of other Christians, and even of Turkish shopkeepers, was confiscated for purposes of the war; which meant that the Armenians paid the heaviest toll, being commercially the wealthiest. They, however, performed their civic duties faithfully and opened hospitals for the wounded.

It was after the Turkish defeat at Sari-Kamish that the real trouble began, when it was given out that the Armenians had fought side by side with the Russians. Emissaries from Constantinople

raised the populace to a pitch of excitement, and an immediate massacre of Armenians was demanded. As a preparatory action, all Armenian soldiers were disarmed and put on the roads to work as unskilled labourers. They were forced to demolish the statue erected in memory of martyred Russian soldiers in 1828, and its stones as well as those from an Armenian cemetery were removed elsewhere to build a club-house for Young Turks. Heavy exactions in money were made, and finally came the imprisonment stage for the influential Armenians, and the deportation of their families. Bishop Smpad was exiled, but nothing is known of his fate. Robbery, pillage, rape, massacre by drowning or under other cruel conditions are all recorded, as in so many similar occasions.

From Aleppo to Cairo.—The following is an extract from Mr. Tovmas K. Muggerditchian's letter published in the *Gotchnag* of April 1st:—

"I had an interview with Mr. Banfis and Miss Frearson about the events in Turkey which they had witnessed before they escaped to Cairo.

"Miss Frearson (an Englishwoman) was the principal of Aintab orphanage for 18 years, and is acquainted with the Turkish language. She and Mr. Banfis passed through Aleppo, Hama and Beirut, and have collected their information from the missionaries, European prisoners and American Consuls.

"Two Armenians returned to Aleppo from Ourfa and reported that a Persian prince had come to Ourfa from Constantinople with the Ottoman deputy for Baghdad (probably Babanzadé Ismail Hakki Bey) and were the guests of Herr Jacob Puenzler, a German Swiss. Herr Jacob went with them to Severeg, and on his return told some friends, among whom were the above two Armenians, that there was no more deliverance for the Armenians. The deputy for Baghdad told me, he said, 'It was decided in the Ottoman Parliament that we should massacre all the Armenians. We will not leave a single Armenian alive, and thus we will correct the old Sultan's mistake.' At the same time he regretted that Herr Ekarte had betrayed the Armenians and excited the Turks against them. Herr Ekarte—the ex-president of the German orphanage of Ourfa, and now the head of the shop and rug factory—is a German military captain in the artillery division who came to Ourfa after the massacres of 1895-1896 as a missionary and a spy. In the autumn of 1915 he encouraged the Turkish, Kurdish and Arab mobs to attack the Armenians, and now he has been the cause of having massacres repeated three times. The first massacre took place on August 19th, 1915, in which 250 Armenians were killed. The second on September 23rd, which lasted for a week, when about 300 persons were killed and the city was robbed. The third took place about the first of October. First all the

Armenians were ordered to get ready to go to Deir-el-Zor. When they objected, saying that they had lost everything and had nothing left to take with them, Fakir Pasha ordered them to be massacred. The massacre lasted 10 days. The German artillery men destroyed the Armenian quarters, the church and everything, thus putting an end to the Armenian population of Ourfa.

"It was then that the Rev. Apelian, Druggist Apraham Attarian, Solomon Eff. Knajian, A. Abouhayatian and Hagopjan were imprisoned on the demand of Herr Ekarte. The Rev. Apelian, Attarian and Hagopjan were hanged and Knajian and Abouhayatian were shot."

The following is another account, dated December 21st, of some of Miss Frearson's experiences and observations that she narrated to a missionary since her escape from Turkey into Egypt.

At Aleppo she saw the remnants of 5,000 exiles who had started from Kharpout. When they started, they were of all ages and both sexes. They went towards Aleppo down the Euphrates. When they came to cross the rivers that flow into the Euphrates, all the able-bodied men were drowned and their bodies left in the water. Farther on, all the survivors, now only old men, women and children, were entirely stripped of their clothing. Naked, they waded through streams, slept in the chilly nights, and bore the heat of the sun. They were brought into Aleppo the last few miles in third-class railway carriages, herded together like so many animals. When the doors of the carriages were opened, they were jeered at by the population for their nakedness. Of the 5,000 that started only 213 were left.

Miss Frearson spent five days in Aleppo, saw some of these miserable survivors herself, and was told more about them by the pastor there. Among the 5,000, it may be added, were some graduates from Constantinople College and Euphrates College. Among them were young women as intelligent and refined as Wellesley or Vassar girls. Their treatment at the hands of the gendarmes or their fate as occupants of Turkish harems is almost unthinkable. On the way from Kharpout to Aleppo, one party of forty women came to a river one evening at dusk. They were told to strip and wade across. They did so, while the gendarmes kept all their pack-animals, baggage, food and clothing on the other side. They took all these away and left the women alone for the night. Later another caravan of refugees came up and took the women on with them. This is only one of the many cruelties suffered by the refugees from Kharpout before their small remnant arrived in Aleppo.

At Aintab Mrs. Daghlian, formerly Miss Alice Bewer, born in Duesseldorf, Germany, and nurse in one of the American Hospitals, was ordered into exile with her babe. Dr. Merrill protested, but the officer to whom he protested said, " Didn't she marry an Armenian ? Isn't she his property ? " Every effort to release her, even with German officers, had no effect.

The little aid given to the refugees in Aintab had to be given secretly in the small hours of the morning. The gendarmes did not allow the hordes of refugees to camp near any water, nor would they grant permission to go for any. Miss Frearson was not permitted to give any aid at first, but finally a gendarme allowed her to distribute a pittance of food. While she was giving out this food, he suddenly became excited and began striking her. The reason for this was the approach of two German officers on horseback. One of them made straight for her with the plain intention of riding her down. She braced herself up, and so was not knocked to the ground, but suffered a bruise on the arm from contact with the horse's head. She was then rushed away by the gendarmes at the command of the German officer. The Germans told the Turks they were too easy with these people. "Draw your whips and beat this crowd," they said. The Turks obeyed and began beating the suffering crowd of old men, women and children.

Outside of Aintab a woman gave birth to a child in the refugee camp. She was taken to the college and put into a small room there. In spite of the best of care, she died in a few days and the child a little later. In her most delicate condition she was driven, cursed and beaten along the road from Marash, some sixty miles away. One evening Dr. Merrill and Mr. Ranney went out for a walk in order to get away from their cares. By the side of the road they saw a heap of ill-smelling rags, about which scavenger dogs were circling. They drew nearer and saw that the heap was a woman in a dying condition. Mr. Merrill went off to get some hot milk for her. When he came back she had barely strength to say to him piteously, "Would that you had not brought me this for I had longed to die." Needless to say, she soon did die. She was a rather young woman of very good family.

In Marash a mission orphanage had to be turned over to the Turks who put the place in charge of men. Many of the orphans were charming young women, but the condition of all of them is now worse than death itself. Miss Rohner (Swiss) was in charge of more than 1,000 orphans in Marash. They were inmates of one of the many orphanages established by Germans after the massacres of Abdul Hamid. Among the orphans at Marash were many fine cultured young women. The order of expatriation came, and Miss Rohner sent most of the girls away but tried to keep a few. Soon came a telegram from the German Consul in Aleppo, saying: "You have hidden some girls. You have no business to do such a thing. Give them up."

The girls were taken away, and suffered the inevitable at the hands of their Turkish masters. Miss Rohner went to Constantinople to protest to the German ambassador. She tried repeatedly to interview him on the subject, but was snubbed every time and curtly told

it was none of her business. So she returned broken-hearted to do what little she could in the way of relief. It may be added that at a certain time early in the persecutions, all the German orphanages were obliged to turn their charges adrift.

Dr. Shepard protested in the name of God's mercy to a high Turkish official, and begged that he be allowed to take some food to a starving multitude outside of Aleppo. He told the official that the people were dying at the rate of 400 a day, and that still more would perish unless they were given aid at once. The Turk shrugged his shoulders and answered callously, "What do you suppose we are sending them out there for?"

Relief work in the desert.—According to a cablegram from the American Consul at Aleppo, dated March 17th, there are now about 500,000 deported Armenians in the districts of Damascus, Deir-el-Zor and Aleppo, and about 300,000 in other districts.

The survivors are mostly women and children, unable to work and many who might work are forbidden to do so by Turkish authorities. They are not even allowed to settle down in any place to which they have been driven. Consequently they are living, or rather existing, on charity. The American Relief Committees are spending £1,800 a week, thus helping a considerable number of them, and their opportunities for giving assistance are constantly increasing.

It is reported that typhus and other contagious diseases are spreading throughout Syria and the district of Aleppo—all the places where the refugees are located—and are taking a heavy toll of them.

We read in the *Missionary Herald* that a little more than a month before he died, Dr. F. D. Shepard, of Aintab, visited Aleppo. In a letter written from that city on November 5th he says:

"There are very large numbers of Armenians on the road, and suffering hunger, nakedness and cold. Many of them are very old; very young, delicate women are on foot, carrying burdens or children, etc."

"Aleppo is the great centre from which to do relief work, and the need is beyond estimate. The 150,000 or more refugees will, I suppose, pass on through here; they are now on the road between Konia and Aleppo. Large numbers are in the city now, and large numbers are within reach from here. There is, unfortunately, no way to reach effectively the many thousands *en route*; that is, 10,000 between Bozanti and Tarsus; 20,000 at Tarsus; 40,000 between Osmanieh and Isholia (which is now the head of the rail); and 40,000 to 50,000 at Kotmoh."

News in Brief.—Dr. S. T. Dutton, secretary of the American Relief Committee, announces the receipt of £10,000 from the Rockefeller Foundation, in addition to the previous donation of £20,000.

— The fund of the American Relief Committee for the Armenians has now reached £100,000.

— The representatives of the American Relief Committee in the Caucasus have distributed 300,000 garments, salt, soap, sugar, etc., to the amount of £30,000, in the city of Erivan and its districts.

— According to the *Christian Science Monitor* the number of Armenian soldiers in the Russian Army has increased from 75,000 in October to 115,000 this spring. They are reported to have taken an active part in the battles for Erzeroum.

— Several hundred Armenian children have been brought to Sivas and distributed over Turkish homes and empty houses.

— A telegram from Rizé (which has been recently taken by the Russians) states that 60 Armenian orphans have been found in that city, and probably after further search this number will be increased. They are to be transferred to Batoum.

— In a speech on behalf of the Armenians at Lausanne, Herr Sporie—the German missionary of Van—is reported to have said : “There are some who say that the Armenians revolted. This is a lie. We come from the very heart of Armenia and declare that the Turks forced the Armenians to take up arms for their self-defence.” Then at the close of his address he encouraged the Armenians and told them not to despair, as “Armenia’s God is great.”

— There are from 80 to 100 Armenians left in Erzeroum—according to other reports 150, and about 25,000 Turks who dare not come out of their houses. The sanitary condition of the city is deplorable.

G. H. PAELIAN.

Hommage À L’Arménie.

Last month we announced that the above head-line to a circular, widely distributed in Paris, indicated a solemn gathering on April 9th at the Sorbonne for the purpose of hearing and talking of Armenia; and that this spontaneous gathering of the French intellectual world was to be addressed by M. Paul Deschanel, President of the Chamber of Deputies, besides other Frenchmen of the highest distinction. From all the accounts we have received, the function was not only of the deepest solemnity, but it had the effect of cementing, if that were needed, the bond which has existed between Armenians and Frenchmen from the very time of the Crusades, and translating into plain words that intense sympathy which Frenchmen now feel for the cruel fate which has overtaken a nation, for long a steady attendant at the gates of martyrdom, whose time for relief from the devilish machinations of criminal humanity has surely come at last.

The gathering was presided over by M. Paul Deschanel, who was the first to speak :—“ We have met here to do a great act of justice to a people, one of the most ancient, intelligent, industrious, cultivated, combining the shrewdness of Asia with the spirit of Europe, the advance-guard of Graeco-Latin civilisation in the Orient, which once joined their destiny to that of France under the Lusignans ; which tasted of power and glory, and then fell under the Ottoman yoke, and whose existence, since then, has been one long torture.”

Recalling the massacres of 1894 and 1915, the orator cried :—“ It is Germany we must hold responsible for all this. It is Germany that, having signed the Treaty of Berlin, has violated her engagements by not preventing the bloody Sultan torturing the Armenians ; even as it is Germany that, having guaranteed the neutrality of Belgium, has ravaged that country.

“ Yes, Prussia has aggrandised herself by violating the principle of nationality in Poland, in Denmark, in Alsace-Lorraine ; and all these captive nations, including Armenians, Syrians, Czechs, Roumanians of Transylvania, Italians of the Trente, Poles, Belgians, and the people of Alsace-Lorraine, which await the triumph of the Allies, will obtain their freedom. And those neutral nations, the United States, Holland, Norway, Switzerland, molested and insulted, are awaiting in our victory the re-establishment of their security, of the respect for their dignity, and of their rights. The entire forces of humanity seem to be united against the Genius of Evil.

“ A great English Minister said to me the other day, ‘France is saving the liberty of the world.’ Yes, we shall bear on our hearts, in our fraternal embrace, all those sufferers whose cause she is defending. With the same breath that I greet Armenia, I here also salute Alsace ; and it is not possible for me to render greater homage to Armenians than when I associate their name with that of our own exiled brethren. We shall celebrate the deliverance of Alsace-Lorraine at the same time as that of Armenia.

“ The light of the dawn is casting a gleam for Armenia while we are still enveloped in darkness. To-day it is a ray from France which penetrates to soothe her sorrow. From our ancient Sorbonne, from that holy mount, the acropolis of letters and of sciences, whence five centuries of French thought has shed light on the world, that France, which holds her sons in her embrace, answers with a cry of love to your lamentation, O ! Blessed Armenia ! who, whilst still under the shadow of slavery, has guarded the secret spring of letters, of arts, and of the liberty of conscience. And the day when, after having seen the avenging eagles of Russia at Erzeroum, wherein were witnessed so many horrors, thou discernest our colours over the cathedrals of Strassbourg and Metz, a new light will illumine the pride of thy uprising ; thou shalt cast down thy cross and wilt march, even thou, in the path of justice ! ”

M. Painlevé, the Minister of Public Instruction, then followed. He recalled the time when Tamerlane arrived before Sivas, the pearl of Armenia, and thousands of children met him with garlands of roses, and he crushed under his horse's feet both the roses and the children.

That narrative has become a terrible and a present reality. The bloody massacres that have ensanguined Armenia surpass by their extent and their cruelty these awful narratives. "Germany may, indeed, be proud of her work—her hideous glory has thrown into the shade that of Tamerlane."

"We have trembled," said he, "at the recital of the horrors in Belgium. In Belgium it is in hundreds that we count the women and children massacred; in Serbia it is in thousands; but in Armenia it is in hundreds of thousands. It is like *Dante's Hell*, a circle of horrors which ever gets deeper and deeper, whither the historian will have to descend if he would care to follow Germany in her bloody work." . . . "Germany over all,"—Yes, through all these rivers of blood, through all these torrents of gore! All in order that a peaceful nation may be exterminated, but that the Baghdad Railway may turn out a profitable venture! The Armenian people were in the way of the German financiers, and so they must disappear. But however hard the blow may be, the Armenian people will not succumb."

In a speech of great literary brilliancy, M. Anatole France referred to the massacres of Abdul Hamid, and proceeded:—"It is fitting then that a French meeting should render to these people, in their great and noble misfortune, a solemn homage. We should be doing here a sacred duty. We should be rendering to Armenia those honours which are due to her perhaps less for her misfortunes than for the constancy with which she has borne them. We admire that invincible love whereby she is attached to our civilisation. For Armenia is united to us by family ties, and, as an Armenian patriot has said, she extends in the East the Latin genius. More than 500,000 Armenians have been slaughtered for our cause, and with our name on their lips. 'These Christians,' say the Turks, 'organised a vast insurrection, and held out their hands to the enemies of the Crescent.' These assassins cannot justify their crime by such a charge. But it is, indeed, true that the Armenians called for the victory of France and of the Allies in their prayers.

"Armenia has expired. But she will be born again.

"After the victory of our armies, which are fighting for justice and liberty, the Allies will have great duties to fulfil; and the most sacred of them will be to bestow life again to the martyred nations, to Belgium, to Serbia. They will also ensure the security and the independence of Armenia. Turning to her, they will say: 'Sister, arise! Suffer no longer! Thou art henceforth free to live in accordance with thy genius and thy faith.'"

The proceedings closed with the singing of a specially composed Armenian hymn, to a popular Armenian tune; M. Maurice Couyba being the author, and M. Sullivan, of the Opera, being the singer. The hymn, which was vociferously applauded, may be thus translated:

Armenia
Eden in days of yore,
The first garden of the human race,
Of our first parents, land most blest!
O! Paradise, My Country!

Kings, Warriors,
Our heroes all,
Have breathed thy sacred air!
Others will come, who will sustain
Thy genius, Armenia!

We will follow their footsteps,
We will defend, with pride,
Thy liberty!

The Armenian Social-Democratic Hentchakist Party.*

The first Armenian political party, and at the same time the first Socialist party in Turkey and in Persia, to be evolved, has been that of the Social-Democratic *Hentchakists*. The history of this party is not only intimately intertwined with the modern history of our nation, and with the Armenian revolutionary movements, of which it was the first-fruits and ever one of the chief promoters, but also with the great political events that have, within recent years, subverted Turkey, the Caucasus and Persia, in so far that the party has been fighting

* We need not remind our readers that we are not addicted to the shibboleths of any particular party, but prefer to rank—if such a party could be brought into being—as one of the *National* party, ready to absorb all that is good for the national cause, from whencesoever it may come. Clearly this is also the intention of every party to attain, each in its own way—but what a happy state it would be if all parties could combine and bring about such a National party, working with one voice and one aim! As mundane conditions are against such a consummation, it is our duty to fathom the tenets of all parties that are working for the good of Armenia, and to pick out what essentially bears on the common cause. With this intent we gave an account of the *Dashnakists* in our issue of December, 1914. We are now doing the same for the other great party of the *Hentchakists*, and at our request the writer of the present article, a prominent figure in that party, is placing before our readers a concise account of the foundation and the activities of that body, and to him our gratitude is due.—EDITOR, *Ararat*.

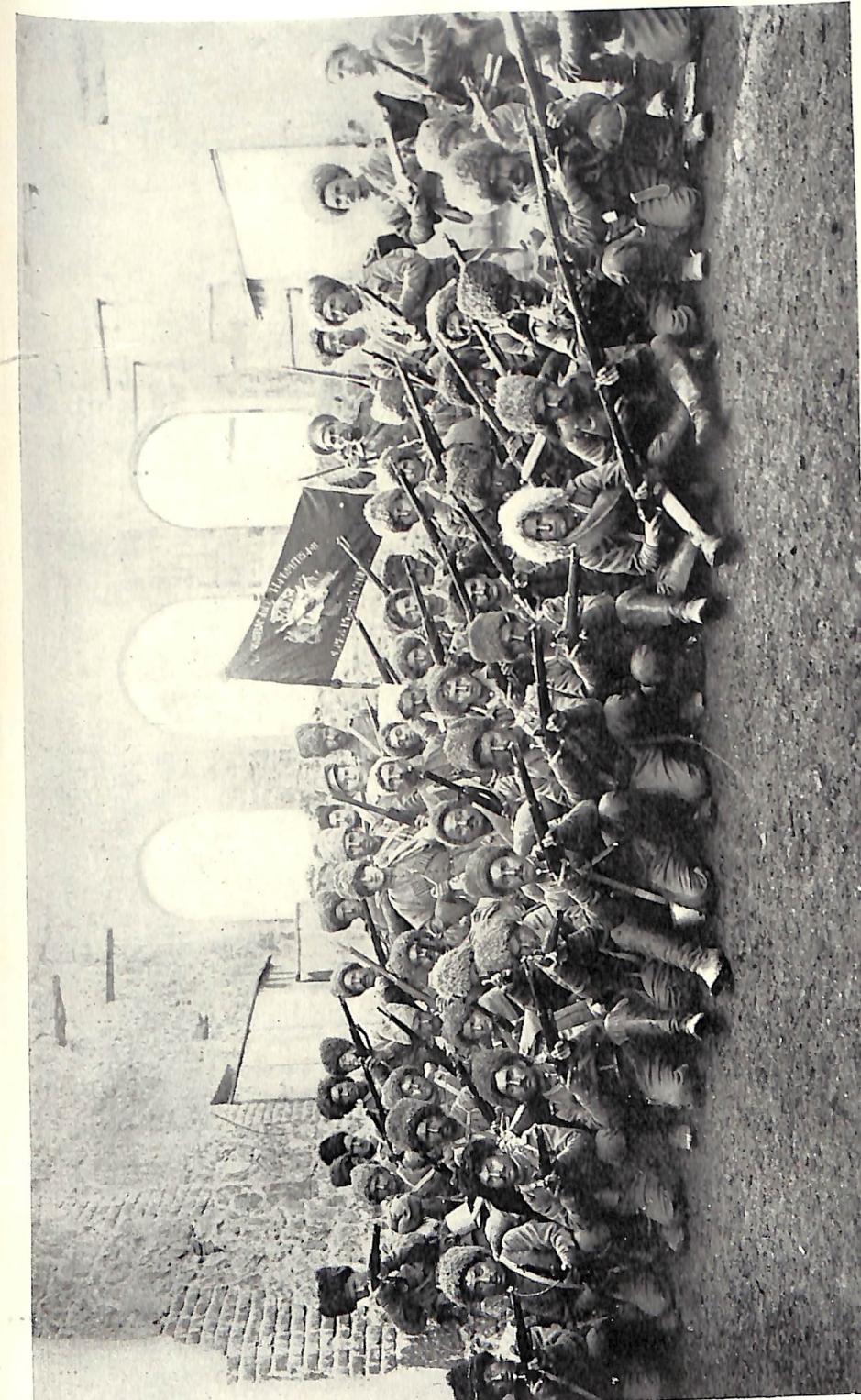
against all three fronts. Its action, national as well as socialistic, has extended so widely and has been of so varied a character that I shall be obliged to drop all subsidiary phases of its activity and confine myself to its main lines of procedure.

To be able to formulate a just idea of the causes that brought about the foundation of the Armenian S.-D. Hentchakist Party, it is necessary that one should call to mind the great historical events that happened in the Balkans in the nineteenth century, and the lamentable and desperate situation of the Armenian population in the bloody empire of the Crescent.

Let us throw a rapid glance over that situation.

The intellectual, talented, progressive, peace-loving and Christian nations of European as well as Asiatic Turkey were, by fatal misfortune, compelled to live among the ignorant, parasitic, barbarous and fanatical Mongolians, who carried on their existence by pillaging, murdering and robbing their industrious and prosperous neighbours. The Turks may have been successful as conquerors, but as rulers they have never shown the slightest aptitude. Wherever they have become absolute masters, there progress and civilisation have always come to a halt, and injustice and intolerance have flourished. Instead of endeavouring to reconcile the heterogeneous elements that they subjected to serfdom by their gory vataghans and their trenchant scimitars, they persecuted and tyrannised over them so outrageously, that even the most pacific and the most loyal of them were ultimately, and through sheer desperation, driven to resistance and revolt. On this the fanatical Moslems and savage Bashibazouks, fired with frenzied hatred inherent in Islamism, with their lust for unprotected women and the prospects of loot and plunder, pounced upon their victims and devastated the hapless land with a whirlwind of destructive fire and a deluge of innocent blood.

And there was a time when the Christian subjects of the Ottoman Sultans, just as the European serfs of the Middle Ages, humbly considered themselves, their brides and their daughters, their goods and chattels, to be, by divine ordination, the absolute property of their lairds and masters. And so, with Oriental fatalism, they seemed always meekly to submit to the immoral lusts, the crushing taxations and the arbitrary confiscations of the Turkish Pasha, the Kurdish Bey and the Circassian Chieftain with their greedy hosts of satellites. But, thanks to European schools and colleges, which, in spite of all Turkish obstacles, had been established in various parts of the Turkish empire, this blissful millennium of Ottoman misrule gradually came under the more critical contemplation of the silent sufferers. The new generations, enlightened by the liberal teachings of their European tutors, and imbued with modern ideas regarding the inalienable rights of human beings and the sanctity of their hearths and homes, began



Group of Armenian Volunteers of the VIth Regiment,

Organised by the Social-Democratic *Hentchakist* Party.

to protest and even to resist the tyrannies of their oppressors, often dying bravely in defence of the honour of their wives and daughters. The astonished Turk, accustomed to tearful submission, called these people ungrateful rebels and redoubled his persecutions. Driven into desperate resistance and self-defence, the subject nations were gradually awakened by their nascent ideas of patriotism and nationalism. Fired with new ambitions of freedom and independence, they finally resorted to open insurrection—hopeless and forlorn at first, but exultingly triumphant at the end.

Thus, in the course of a century, the incorrigible Turk has been forced to acknowledge, in succession, the absolute independence of Greece, Montenegro, Roumania, Serbia and of Bulgaria. The Bulgarian massacres in the eighties of the last century were once more agitating the horror-stricken civilised nations of Europe. Russia, urged by the Slavic world, and especially by her Near Eastern interests, declared war on Turkey with the assent of Europe. The Treaty of San Stefano, which put an end to hostilities, not only freed Bulgaria from the abominable Turkish yoke, but also contained certain articles to the advantage of the small nations which were still inhabiting portions of the Turkish empire.

The XVIth Article of the above Treaty, which, in the Congress of Berlin, was transformed into the LXIst Article, was intended to guarantee the life, the liberty and the property of Turkish Armenians. But no sooner the Russian armies retreated from Armenia, then the methodic massacres, pillage and every description of atrocities were let loose over the country under the high protecting surveillance of the Hamidian Government. The savage Kurdish hordes were, with impunity, ravaging once again in every part of Greater Armenia. In vain the religious representatives of the nation with certain Armenian intellectuals went to implore the succour of Russia, "the defenders of the Christians in Turkey." In vain they turned their eyes towards "civilised" Europe and knocked at the doors of her statesmen with the LXIst Article of the Berlin Treaty in their hands. "Christian" Russia and "civilised" Europe were not in a mood to trouble themselves for a "scrap of paper," and were tolerating with wonderful impassivity the strangulation of an entire people, which was both Christian and civilised.

Kamar Katiba, Raffi and other renowned Armenian poets and authors, as well as such indefatigable patriots as Khrimean, Minas Tcheraz, Portukalian, with their poetries, their speeches and articles, were doing their best to inflame the sparkle of patriotism in the hearts of Armenians who, unfortunately, had not yet stripped off their cloak of servitude. And it was under the propaganda of these patriots that a few "self-defence" bands were formed in various parts of Greater and Lesser Armenia; but it was not possible for them, owing

to the lack of a clear programme, a guiding hand and harmonious action, to render any valuable service to the cause of suffering Armenia, even though they were able to show, from time to time, such personal heroism as to merit the high esteem of every Armenian patriot.

It was at such a chaotic period in our national affairs that a group of Armenian students, imbued with new and high ideals, set to work to publish at Geneva in Switzerland in 1887 the first number of *The Hentchak*, which was destined to become, later, the Central organ of the powerful Hentchakist organisation. The founders of *The Hentchak* (this word in Armenian means simply "The Bell") were ringing the bell of alarm to awaken the slumbering Armenians all over the world. They were endeavouring to teach our compatriots to place all their hopes on their own abilities and might, and not to rely too greatly on the succour either of "Christian" Russia or of "civilised" Europe, whose pre-occupations were confined largely to the egoistic interests of their own Capitalist Classes.

Avetis Nazarbekian, Miss Marie Vardanian (Maro)—who afterwards became Mrs. Nazarbek—Roupen Khanazatian and two other comrades, the founders of *The Hentchak*, were presenting to the Armenian people not only a complete political programme, but at the same time one that was based on the foundations of political economy, which was distinctly of a socialistic turn. They were, indeed, tracing the paths of political and economical liberty for those who were ready to unfurl the red banner of Revolution.

The views, thus disseminated, drew groups which became more and more numerous, not only in Turkey but also in Europe and America, and these rallied to the doctrines of the new revolutionary Journal. It was due to the union of these groups, forming the nucleus, which led to the constitution, in 1890, of a Party, which assumed the name of *The Hentchakist Revolutionary Party*, from the name of its organ *The Hentchak*.

The new Party laid itself out to pursue the political and economic emancipation of the entire Armenian working people; and with this in view it placed in the forefront of its propaganda two objects, viz., (1) the INDEPENDENCE OF ARMENIA as the *Immediate object*, and (2) the inculcation of the spirit of SOCIALISM as the *Final Object*.

The founders and the theorists of the Hentchakist Party were all *Marxists*, who were consequently convinced that the emancipation of the working and producing classes, which form the great majority of mankind, can only be complete when the workers and producers themselves become the owners of all the forces and means of production. The emancipation of the producing classes must, therefore, mean the emancipation of every man and woman, that is to say, the complete social and economic freedom of humanity from the yoke of the capitalist class, which, though it forms the minority, yet oppresses the majority.

By adopting Socialism as a *final object*, the Hentchakist Party were, therefore, aiming at the liberation of all Armenians suffering under three yokes at the same time—in Turkey, in Persia, and in Russia; and this led to scissions in the Party, through the attitude of the anti-Socialist elements, whose aim was to leave Socialism out of the Party programme. They were also urging the adoption of a friendly attitude towards Russia, while the Party was fighting in the Caucasus on socialistic grounds, on the plea that the Armenians of Russia were already enjoying political freedom to a certain degree. It was under all these circumstances that the formidable strike of Bacou, in 1904, was organised and conducted by the Hentchakist Party in co-operation with the Russian Social-Democratic and Labour Party.

Those who deserted the Party founded an off-shoot under the name of *Reformed Hentchakists*, whose actions were devoid of any importance. Then, to avoid all confusion, the Fifth General Congress held in Paris in 1905 decided that the Party should be called *The Hentchakist Soc.-Dem. Party*, an appellation which was again changed to *The Social-Democratic Hentchakist Party*—as it is called to-day—by a resolution of the Sixth General Congress held in Constantinople in 1909.

But the theorists of the Party were not utopians or fanatical doctrinaires who would isolate themselves within the meshes of Socialistic phraseology. They were conscious that the Armenian people were everywhere living under absolute monarchico-political regimes, the administrative, economical and fiscal systems of which were conducting them to ruin and destruction; they were also living at an epoch when, on the one hand, the system of capitalist production was beginning to make itself sensibly felt, while, on the other hand, primitive forms of production were tending to disappear for ever. Moreover, the last vestiges of a feudal organisation were preventing the due development and the progress of the producing and proletariat classes. Under such conditions, for an Armenian Socialist, the establishment of Socialistic institutions in Armenia could not be otherwise than a *Final Object*, and, therefore, to this end, an *Immediate Object* was presenting itself for his actions and as supplying the contributing influences.

In the next issue of *Ararat* I will speak of this *Immediate Object* and of the means adopted to attain it by *The Hentchakist Revolutionary Party*, which has played so prominent a part in our struggle for liberty and independence.

HAGOP TURABIAN.

Paris.

(To be continued.)

Russian and British Policy towards Armenia.

(Continued from page 327.)

V.

GLADSTONE AGAINST THE SULTAN.

In the previous article on this subject the mind of the reader must have undoubtedly been struck by Sir Henry Layard's knowledge of Turkey, and especially of the Armenian Question and its inevitable disastrous result upon the Armenian people should their leaders seek for the realisation of their practically impossible and at the same time perilous schemes. As an outcome of his long experience in office, Sir Henry Layard, the right diplomat in the right place, was bound to acquire a shrewd understanding of the Porte. So it was with the full sense of that knowledge that he plainly pointed out in response to the haughty instructions of the newly established Liberal Government of Mr. Gladstone: "It is of no use making threats which are not to be put into execution." It is beyond the reach of our capacity to make comments as to whether Mr. Gladstone's Cabinet simply disfavoured the idea of keeping at Constantinople a diplomat of the Conservative Party, or whether it thought that threats from an Ambassador, who had been long in office, had become too stale to any longer exercise real effect on the Sick Man on the Byzantine Throne. However, it was decided that Sir Henry Layard should be removed and be replaced by Mr. G. J. Goschen, a diplomat belonging to the Liberal Party and a man of German origin, who would be empowered with greater title and armed with stronger threats. Lord Granville, Mr. Gladstone's Foreign Secretary, in notifying Layard of this change, added:—

Her Majesty's Government consider that it will be of much advantage that the Sultan and the Porte should have the opportunity of learning from a Special Ambassador how grave Her Majesty's Government consider the present situation of affairs in the Ottoman Empire, and their determination to insist, in concert with the other Powers, upon the complete fulfilment by the Porte of its obligations under the Treaty of Berlin with respect to Armenia. . . .

On May 18, 1880, Lord Granville sent a despatch of some length to his Special Ambassador to be presented to the Porte. This note was couched in the strongest expressions which one Government could possibly address to another:—

Besides the obligations with regard to Armenia incumbent upon the Porte under this Article of the Treaty of Berlin, the Turkish Government have repeatedly undertaken to reform the abuses which disgrace the Turkish Administration throughout the whole Ottoman Empire. . . . Her Majesty's Government cannot suppose that the Sultan, in whom the whole authority of the Empire has become centralised, is himself unaware of the urgent necessity for some change in the system which has brought the Ottoman Empire to the present disastrous state.

Lord Granville then makes his remonstrances and emphasises the demands, which the former British Foreign Secretaries, directly or through their Ambassadors, had so often threatened and thereby enraged the inhabitants of the Sublime Porte: to the effect that the enlightened projects of reforms must be brought into practical operation in the provinces; the incapable men, who had been placed in positions of authority, should be at once removed; extortion and corruption should be promptly punished; and reforms in the administration of justice, and the concession of full civil right to all religious communities vigorously proceeded with; that Great Britain was resolved not to sanction misgovernment and oppression, and that if the Porte, by obstinacy or apathy, opposed the efforts which were then being directed towards placing the Ottoman Empire on a more secure basis, the responsibility of the consequences which might ensue would rest solely with the Sultan and his advisers. However, the derisive mind of the Turk, nurtured by his long experience of English threats, had thoroughly become accustomed to measure them for what they were worth.

In this despatch there is a paragraph which deserves the full consideration of the present day thinker and Press who—while representing the Young Turks as having brought ruin on their Empire—make mention of the Old Turks with an amount of reverence as to make of them exemplary statesmen and the guardian angels specially destined for the prosperity of their Empire.

Thus has been the picture of the rule of the Turk in all times:—

There are not wanting men of upright character who have shown themselves capable of a better system of government; but the Sultan has thought fit to reject their counsels and to allow himself to be guided by an ignorant and fanatical party, who are opposed to all real reforms, and who will complete the ruin of the Ottoman Empire unless the Sultan frees himself in time from their unfortunate influence.

However, the Great Assassin of the Yildiz Kiosk was dethroned and his ignorant and fanatical counsellors were swept away by the best and the most upright men that the Turkish race was capable of

producing.⁷ Yet these best and most upright men for seven years governed the Ottoman Empire in such a way that British diplomacy and Press began to consider the ignorant, fanatical and the worst Turks as, after all, the best of the bunch. But, for the supreme Truth of Disinterestedness, the worst always remains the worst—we cannot style it as better; and the Young Turks' Government of "Union and Progress" is but a faithful continuation of the old régime, and there is nothing extraordinary in their cruelty, if they happen to have treated the race of their original and true Armenian supporters with an unparalleled and inhuman mercilessness such as was not even thought of by Abd-ul-Hamid.

BISMARCK AGAINST GLADSTONE.

Mr. Gladstone's Cabinet on May 4th, 1880, according to its adopted policy, despatched a circular note to the Great Powers inviting them to co-operate in the settlement of the Armenian Question, the following being the principal points of the Note:—

. . . That the state in Armenia was deplorable and Her Majesty's Government did not consider that this Article should be permitted any longer to remain a dead letter . . . they believe that it is only by the exercise of united pressure that the Porte can be induced to fulfil its duty in this respect, and they consider that the due execution of the Article should be at once demanded, and the Porte be called upon to state especially what the steps are which it has taken in compliance with this provision of the Treaty.

Then the British Government asked the Powers whether they were willing to give instructions in a similar sense to their Ambassadors at Constantinople.

On June 1 of the same year the Powers signified their concurrence in the proposal of the British Government that an identic and simultaneous note should be addressed by their Ambassadors at Constantinople to the Porte, requiring the Turkish Government to fulfil its obligations under the Treaty of Berlin in regard to Armenia.

Subsequently a project of reform was elaborated on the basis of Lord Salisbury's general reform scheme of August 6, 1878, which had been accepted by the Sultan on October 6, 1878, embodying three fundamental principles: organisation (1) of the Gendarmerie, (2) of judicial institutions, (3) of taxation—all under the control of European experts.

From that day Mr. Gladstone's Cabinet did not fail to continually harass the Porte to fulfil its obligations with regard to the reforms. This and other activities of England in Asia Minor, and the reports of misgovernment in every direction which she showered upon the

Porte, seem not only to have alarmed Turkey but enraged Germany as well; and it remains a secret of diplomacy how a word from Prince Bismarck should have been so all-powerful in its effect as to force Mr. Gladstone to wash his hands of the whole business of Armenian reforms, as is seen from the following statement:—

In consequence of the objections raised by the German Government, Mr. Goschen will not be instructed to put forward the Armenian Question immediately on his return to Constantinople. (See Lord Granville's despatch of February 10, 1880.)

Turkey thus appears to have been like a jackal between two rivals; the one wantonly trying to raise it to the level of civilisation by the enraging whip of conception for law and moral elevation, while the other caressed it with his iron hand, enticing it to sharpen its teeth against its ever-grumbling tamer and self-satisfied conductor.

IMPOSSIBILITY OF REFORMS UNDER MOHAMMEDAN RULE.

Any project of reform which has for its object the bestowal of any of the rights of citizenship on the Christian subjects, or *Rayahs*, of the Porte can never receive the legal sanction of the Sultan nor be put into execution, as long as he is the independent Master of his own Empire. The history of Turkey does not supply a single exception to that assertion. The reason for it is that the Government of Turkey, like that of every Mohammedan State, is a strict theocracy. Its civil policy is based on religious dogmas which are unchangeable, and by which every follower of the Prophet, from the Sultan downwards, is bound, no matter whether he is educated in Mecca or in the highest universities of an enlightened Europe. The undeniable proof of this was brought into evidence by the even greater degree of obstinacy shown by the most enlightened personalities of the Young Turks' régime towards the recent attempt to introduce pressing reforms. And it follows that any proposal or any step to put the Christians on a footing of equality with Mohammedans is a proposal to violate the fundamental principle of the religious creed of Islam, which no Sultan, with the sincerest desire and the keenest consciousness, can do without apostasy, and without the risk of a *Fetva* of deposition from the Sheikh-ul-Islam, who is the guardian alike of law and religion in Turkey.

The Koran—in the belief of every Mohammedan—existed from all eternity in the Arab language on tablets in the highest Heaven before the Throne of the Most High. From these tablets it was copied by the Archangel Gabriel and dictated to Mohammed in an audible voice. The Koran is unquestionably considered the *last expression of the divine will to man*, and therefore absolutely and eternally unchangeable. The Koran, however, is not sufficient to be consulted by itself

for Islamic doctrine and law. There is still the *Hadis*, or body of Traditions of the sayings and deeds of the Prophet, which are a supplement to the Koran, and form its infallible interpretation. Therefore the Sacred Law of Islam rests on the Koran plus the Traditions. Accordingly, among the irrevocable doctrines of the Sacred Law are the following :—If the Christian subject, or *Rayah*, refuses to become a Mohammedan, he must choose between the alternatives of death or tribute. If he becomes a tributary, it must be on certain degrading conditions ; he must pay a yearly capitation tax for the permission to live, and the form of receipt says that the tax is a ransom for the permission to “wear his head for that year.” The Christian’s evidence cannot be received in a court of law against a Mohammedan. He is not allowed to bear or possess arms. He must provide gratuitous hospitality for three days to every Mohammedan official or traveller who asks for it. Travelling pashas and their rapacious following, the ruffianly police and gendarmerie, tax-collectors, recognised brigands, dirty dervishes, etc., are thus at full liberty to quarter themselves in the homes of the unprotected Christians of Turkey. Besides innumerable extortions, they are at the same time subject to many taxes from which the Mohammedans are free. And according to the unanimous testimony of British Consuls, the Christians throughout Turkey are obliged to pay in legal taxation 67 per cent. of the produce of their soil and toil. Such have been the degrading conditions under which the Christians—the Armenians in particular—have for centuries been dragging out a life of condemnation under the rule of the Turk. And even at this present period they do not escape being made the target for criticism, with a logic of injustice, by not a few highly virtuous Englishmen. But if these very free-born Englishmen had experienced even a tithe of the oppression and injustice of such human law upon themselves and upon the sacredness of their own homes, they would never mistake the flattery of the cunning Turk for gentlemanliness, or the licentiousness of the brigand Kurd for bravery ; nor would they have the conscience to fling haughty condemnation upon the character of bondaged Christians as being servile or degraded. But who degraded them in so far as they are degraded ? How many of their critics and slanderers would endure torture, dishonour, barbarous death, and wholesale massacres of old and young in defence of their faith, or of any principle, or cause whatever ? Yet that is what the Armenians, above all the other Christians of Turkey, have endured for centuries. The advocates of the virtue of the Turk and the critics of the character of the Christian subject of the Porte ought to ponder before the noble contemplation of Lord Russell in his “Memoirs of the Affairs of Europe” under the following lines :—

We are perpetually asked if the nations at present declaring their independence, or reforming their institutions, are fit to be free. It would be lamentable indeed if this plea were to be allowed

to prevail in bar to the generous efforts of countries long oppressed by tyranny. It would indeed be a hopeless case for mankind if despotism were thus allowed to take advantage of its own wrong, and to bring the evidence of its crimes as the title-deeds of its right. It would be indeed a strange perversion of justice if absolute Governments might say : “Look how ignorant, base, false and cruel our people have become under our sway ; therefore we have a right to retain them in eternal subjection and everlasting slavery.” But no ! When I am asked if such or such a nation is fit to be free, I ask in return—Is any man fit to be a despot ? The answer must be : None whatever, neither Musulman nor Christian, neither in Greece nor in Columbia. It is the proved effect of despotism that whenever her horrid head appears, she creates the evils she affects to deplore. And although those who first shake off the chain may bear upon their frame the marks of the degrading links, yet these impressions will wear out, and, the first fury of the released captive once over, the vengeance of a slave will give way to the virtues of a freeman.

In this noble doctrine, so splendidly expressed by a high-minded Englishman, lies the whole creed and the whole aspiration of the degraded (!) Armenian people. Yet in view of the present European conflagration, the Armenian people within the Ottoman Empire thought it prudent to remain quiet with every mark of faithfulness to the Porte. It was due to certain Armenians outside Turkey that the attempt was made wantonly to lay the Armenian Question upon the burned and ravaged table of diplomacy, and to some others, filled with a conceivable and irresistible enthusiasm in favour of the Allies’ cause, to volunteer to serve in the Russian Army against the unreasonable persecutors of their compatriots. In response to these actions the rulers of Constitutional Turkey gave vent to their inhuman passions upon the peaceful and utterly helpless Armenian population at their mercy. This atrocious spirit was nothing new or extraordinary as we have shown. It is an unreasonable part of their religious and political dogma interwoven into their being, as in earthly existence the body is inseparable from spirit ; when the Turk dies as a ruler then the body is freed from that spirit of brutality. Nothing perhaps can picture the truthfulness of this conviction so clearly as the leading article of *The Morning Post* of Sept. 17, 1896, with reference to the great Armenian massacres of the time :—

Just as in the Christian West living things are divided into human beings and brute beasts, so where the Moslem is the master they are divided into believers and infidels, and the infidel human being is regarded as little better than the brute. And just as in a Christian country, if the cattle become dangerous they would be slaughtered wholesale for the safety of the community, so in Turkey, whenever the *Rayahs* have been thought

to be dangerous, a clearance of them has been made. It is impracticable in a Mohammedan country to appeal to a principle of humanity, for that would be to assert a brotherhood between man and man, which it is the essence of the Mohammedan religion to deny. In a Mohammedan State the Christian can have no part, for his recognition would imply the negation of Islam. Accordingly, the most competent judges, Ranke, the historian of the modern changes in Turkey, and Moltke, the shrewd observer of the beginning of the modern period, expressed long ago that security for the *Rayahs* could never be had until they were placed under their own rulers and withdrawn from the authority of the Turks.

From these and other above-mentioned undeniable facts the Turkish unchangeable conception of government with regard to his Christian subjects is plain enough. And the recent unwarrantable massacres and unparalleled persecution of the Armenian people once more prove that neither equality before the law, nor even reform, can be for the Christian subjects of the Turk, whether Independent Turkey is in autocratic, constitutional or democratic form of rule, or whether she is friendly towards England, Russia or Germany. It has been attempted by some English statesmen of high public standing to omit, to minimise, or to divert to other channels the responsibility of Turkey in her recent great crime. But for the sake of justice we must bear in mind that for her last, as well as her previous, great crimes towards the Armenian people Turkey alone is the principal responsible party, considering her position as one of the Powers in the world. But in the Ottoman Empire the Christian can never attain to the right of citizenship, being irrevocably doomed to the usual status of a degrading servitude and subject to periodical massacres. A Christian race, if in favour with the Turk by subserviency, may enjoy calm; or a Christian individual may occasionally rise to high position in the State under the arbitrary will of the Sultan, but such a case would prove absolutely nothing as to the legal status of the non-Mohammedan; he simply remains a favourite *Rayah*, but he is not, and cannot be, a citizen of the Ottoman Empire; even the Sultan himself cannot make a single Christian in his dominion a free man, since this is a privilege reserved to the Mohammedan alone—the only gate to that citizenship is the profession of Islam.

It would be illogical to presume that British statesmen were so ignorant of these fundamental facts that, even sometimes against the advice of their own ambassadors, since 1854, they chose to pursue a policy which more than once entailed on them self-humiliation, and brought irreparable disaster on the Armenian people. For England, it was a necessity to pursue that policy, because Russia's inflexible plan was directed towards conquering the Armenian provinces under Turkey, while the British Imperial Asiatic interest

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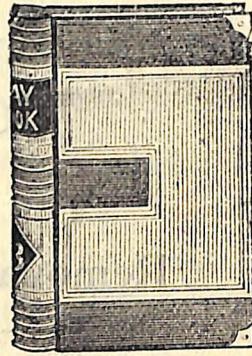
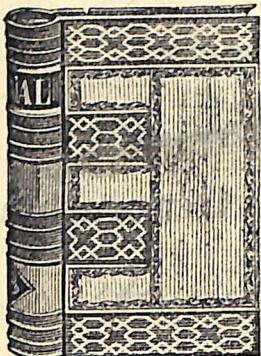
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demanded the reverse; and the only possible outlook for British diplomacy was to struggle against a practically impossible position by exerting to the utmost to bring Turkey to a sense of self-reformation on European lines. Between these conflicting struggles, and the deeply artful and undemonstrative policy of Germany, the Armenian people have had to bleed to death.

P. TONAPETEAN.

(To be continued.)

Local Jottings.

CALCUTTA.

The Editor, ARARAT.

SIR,

The fall of the important and well-fortified fortress of Erzeroum, the key of Asiatic Turkey, into the hands of the valiant Russian Caucasian Army, sent a thrill of joy to the Allied Powers in general and to the Armenians in particular. All the papers here published editorials eulogising the splendid achievement, which, from a political, strategical and moral point of view, will greatly affect the process of the war, and hasten the dismemberment of Turkey, the gangrene on the body of civilisation. The moment has arrived when the double-headed Eagle of the North will outstretch its powerful wings over Turkish Armenia, and save the remnants of the ancient Armenian race from the grasp of tyranny and barbarity. The fall of Erzeroum will herald a brighter future for the persecuted Armenians, and usher in a new era of happiness, welfare and progress for a peace-loving and industrious people, who have up to now been denied the most elementary rights of citizenship.

On the occasion of the above brilliant victory, a congratulatory telegram was sent on behalf of the Armenians in India to his Imperial Majesty the Emperor of Russia, and a letter by the priests to the Russian Consul-General of Calcutta.

The Telegram.

"THE MINISTER FOR FOREIGN AFFAIRS,

PETROGRAD.

Please convey to his Imperial Majesty of all the Russias, the most respectful and heartfelt congratulations and felicitations of all the Armenians in India, on the great victory achieved by the capture of Erzeroum. Earnestly pray to the Almighty for further successes to mighty Russia and heroic Allies, vindicating the cause of right, justice and civilisation.

PRIESTS, WARDENS,
Armenian Church."

The Reply.

"THE RUSSIAN CONSUL-GENERAL,
CALCUTTA.

Majesté Empereur daigné ordonner remercier clergé arménien
Calcutta pour ses felicitations et voeux occasion prise Erzeroum.
KLEMN."

The Letter to the Russian Consul General.

"With feelings of the profoundest joy, we seize the opportunity of tendering you our heartfelt congratulations on the capture, for the third time in history, of Erzeroum by the valiant Russian Caucasian Army.

"The crushing defeat dealt on the Turkish Army, under climatic and geographical difficulties, by the seizure of the most important city of the Armenian Plateau, hitherto considered impregnable, is an achievement that will rank as one of the greatest and most glorious in the history of the present world-wide war.

"We earnestly pray to the Almighty for the success of the arms of mighty Russia and the heroic Allies, the ultimate triumph of the cause of right, justice and civilisation, and the final humiliation of the representatives of militarism and barbarism."

AN OBSERVER.

CALCUTTA.

March 17th, 1916.

Armenian Refugees' Relief Fund.

Our task of recording subscriptions is again light this month and we can but reiterate what we have said in our previous issues that the end of giving assistance, far from having been reached, is not in sight yet. The imperative task of seeing our countrymen re-established again in their own homes faces us with an urgency which cannot be over-stated, and we appeal to all British and other colonies, where *Ararat* penetrates, that help is needed in no diminished degree, and that our countrymen are looking to their brethren across the seas to come to their aid when that aid has never been more needed.

It was stated in one of our articles last month that our Catholicos is receiving special funds for repatriation purposes, so that it is open to any of our readers to earmark their contributions, if they so desire, for this special purpose, and we shall be careful that such sums are devoted for the purpose they are sent.

Our statement of account for the past month stands thus:—

Receipts:—

	£	s.	d.
Collected by Mr. G. C. Thaddeus, Darjeeling ..	5	6	8
Mr. G. C. Armstrong and Boys, St. George's School, Harpenden (7th donation) ..	3	5	6
Mr. G. C. Armstrong and Boys, St. George's School, Harpenden (8th donation) ..	2	0	0
"A Friend from Calcutta" ..	1	0	0
Mrs. Marie Hovanessian, Manchester ..	1	0	0
Mr. L. Tashjian ..	0	15	0
Mr. K. Haig ..	0	7	6

13 14 8
.. 16,056 18 9

Amount previously received

£16,070 13 5

Expenditure:—

Remitted to Catholico to end of April ..	15,610	0	0
Previously remitted direct for a special case ..	20	0	0
Balance in Bank ..	440	13	5

£16,070 13 5

Grand total

Owing to the smallness of our receipts, a second month has passed without any remittance being made to the Catholico.

The details of the collection made in Darjeeling by Mr. G. C. Thaddeus are as follows:—

	£	s.	d.	£	s.	d.	
<i>Darjeeling</i> —				Mr. J. J. Dvaz (2nd don.) ..	0	2	0
Mr. Claud Bald ..	1	0	0	Mr. R. C. Hodgson ..	0	2	8
Mr. J. Oswald Little ..	0	13	4	<i>Gangtok (Sikkim)</i> —			
Mr. G. W. Christison ..	0	13	4	Mr. T. Hindley ..	0	2	8
Mr. S. Christison ..	0	13	4	Mr. H. Luff ..	0	2	8
Mr. F. P. Wernicke ..	0	13	4				
Mr. A. J. H. Tietkens ..	0	6	8				
Mr. H. E. Glanville ..	0	6	8				
Mr. G. Nash ..	0	6	8				
Mr. F. V. Smith (2nd don.) ..	0	3	4	Total ..	£5	6	8

Last month we published the 1st List, mainly European and Chinese, of contributors from Java towards the £4,000 which this Fund forwarded to the Catholico during January and February. We are now enabled to give the

2ND LIST OF CONTRIBUTORS.

Amount previously acknowledged ..	f.28,250.—	Reteossian ..	f.100.—
Collected in Oranje Hotel by Mr. L. M. Sarkies :—		E. S. Slot ..	10.—
L. M. Sarkies ..	f.500.—	D. R. ..	2.50
Mr. Dryber ..	100.—	Rathkamp ..	5.—
A. A. Johannes ..	25.—	W. Savelkoul ..	10.—
Metz ..	10.—	A. Friend ..	5.—
M. J. ..	5.—	M. Pelers ..	15.—
M. Groen ..	5.—	Keus ..	10.—
J. Kok ..	10.—	Stephan ..	10.—
Kunneman ..	50.—	Lammers ..	10.—
H. T. H. ..	10.—	A. Carapiet ..	20.—
N. W. ..	10.—	M. Groen ..	5.—
B. Immink ..	5.—	A. D. ..	5.—
W. Oudemans ..	20.—	R. v. d. Velde ..	25.—
S. ..	5.—	A. Nash ..	25.—
J. A. P. ..	5.—	Matthias & Co. ..	10.—
W. S. ..	20.—	B. ..	25.—
R. Z. ..	5.—	P. Arriens ..	10.—
E. E. Johannes ..	25.—	Latour ..	10.—
V/der Horst ..	15.—	Eldik Thieme ..	10.—
Meewissen ..	10.—	P. Bouman ..	50.—
Boonaker ..	100.—	25 Anonymous Contributors ..	362.50
<i>Collected in Hotel Sarkies by Mr. J. M. Sarkies :—</i>			
A. S. ..	2.50	J. M. Sarkies ..	500.—
T. Mucke ..	2.50	Car. Joseph ..	150.—
M. W. ..	5.—	J. Johan ..	10.—
MacGillavry ..	5.—	A. Carapiet ..	10.—
D. J. Vink ..	2.50	M. N. Galestaun ..	25.—
W. Banner ..	5.—	A. Michael ..	25.—
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Wattie & Co. ..	10.—	Friend ..	2.—
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Williams ..	10.—	Papping ..	2.50
N. Reiff ..	10.—	A. I. C. ..	2.—
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E. H. Ellis	5.—	Collected in Singaradja :—		
E. ter Cate	5.—	A. P. Aganoor	150.—
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Algemeene	100.—	J. Emor	2.50
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Makertich	2.50	Lim Bing Soen	10.—
Carapiet	2.50	Bin Hajazee	10.—
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G. Catchick	10.—	Oen Tjhiang Tjan	25.—
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Odell	25.—			
C. de Vries	5.—			

Hin Hwat Hoo ..	10.—	Spiritusdabriek Brantas	100.—
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Thae Kim Hwat ..	50.—	Proceeds of Football	---
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The Ban Siong ..	5.—		
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L. C. Joseph ..	25.—	A. M. Abrahams ..	50.—
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Van der Hart Aberson	100.—	De Scheepsagentuur ..	200.—
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Monod ..	50.—	L. N. Molenaar ..	25.—
Employees Edgar & Co.	50.—	Gyselman & Steup ..	300.—
Hand. My. Gan Kang Sioe ..	25.—	S. B. M. & Co. ..	25.—
H. Schultse, Semarang	2.50	Y. Yanagi ..	15.—
		C. H. Wortman ..	25.—
		Ind. Handels Maat- schappy ..	100.—
		Total	fl.39,588.85

The Armenian Red Cross and Refugee Fund.

Now that traffic is re-opening with Russia we are anxious to remind all who are willing and able to help the work for Armenian refugees in the Caucasus, that it is far kinder and more economical to send money than anything else (except drugs, which are not procurable there). A heavy duty is charged on all imports into Russia. Those who send goods of any kind should instruct their agents to pay this or an intolerable tax would be put on a district overflowing with misery. The sum of over 500 Rs. (£50) duty was imposed on eight cases of clothing sent over the Trans-Siberian Railway on their arrival at the Russian frontier.

On April 1st the sum of 15,150 Rbs. (£1,000) was cabled to H. B. M.'s Consul-General in Moscow for transmission to His Holiness the Catholicos at Etchmiadzin. A cable was sent to the latter begging him to devote half this amount to Red Cross work and the rest to relief of distress.

A touching letter of gratitude has come from the Armenian Ladies' Relief Committee at Tiflis. The £500 we sent in February arrived as their funds were just exhausted and enabled them to enlarge their orphanage and to continue their devoted work among the refugees.

The Fund now amounts to £6,573 12s. 10d. A munificent anonymous donation of £500 has come from Calcutta. We trust the sender will accept this expression of our very grateful thanks until we know where to address them.

The town of Galashiels has sent £66 17s. 9d. to the Fund per the Provost. Thanks to the kind energies of Mrs. Hrant Iplicjian we have received the sum of £32 from the Armenian Ladies' Association at Manchester as the proceeds of a Sale.

The following charming little letter has reached the Hon. Sec. from Calcutta :—

MY DEAR MISS ROBINSON,

I am eight years old and I am an Armenian girl. I have collected Rs. 80, which I have asked my mamma and papa to send you for our poor wounded, suffering soldiers. Please will you give them what they require? I am so sorry for them, and I am glad I can do a little to help them. At the Fete in Mr.

Galstaun's house I wore a Red Cross nurse's frock, and I had a little box in which I collected the money that everyone put in it. This is my photograph, and papa will send you the money....

I am,

EDIE ELIZABETH ARATHOON.

In another envelope was a cheque for £5 7s. 9d. We thank little Edie for her kind help, and also for setting an example which we trust may be followed elsewhere.

Other amounts received during the month are : Messrs. Stephens, Paul & Co., £10 ; Miss E. S. Lister (collected), £8 10s. ; Anonymous and H. I. M.igs, each £5 ; Staff of London County & Westminster Bank, High Street, Whitechapel, £4 ; S. H. Halford, Miss Hannah Packer, each £2 ; Mrs. Frank Reeves, Miss F. O. Cox, "A. E. R." Sir Thomas Barlow, K.C.V.O., M.D., Miss Margaret Jones, Messrs. Aznavorian & Sivrisarian's Employees and Friends, per E. B. Cheetham, A. L. Twiss, each £1 1s. ; Rev. R. T. Edwards, E. Singleton, Mrs. Grimond, Rev. H. C. Morton, C. J. Cannon, Misses Alice and Eleanor George, each £1 ; A Friend, per Mrs. Eyre, J. F. S., Blantyre, per Glasgow "Evening Times," Miss Baillie, Mrs. E. E. Houghton, Mrs. Sakalian, Mr. and Mrs. J. Davis, per Mrs. Sakalian, Miss Allen, per Miss Goodwin, Mrs. Biddle, Rev. the Hon. A. V. Lyttelton, Miss B. M. Skeat, Ph.D., Mrs. Wigglesworth, Mrs. and Miss Southern, Two poor Working Women, per Rev. Maurice Bell, each 10s. ; and many smaller sums.

The following collections have been sent by clergy and others : Vicar and Churchwardens of St. Stephen's Church, Bournemouth, £1 ; Lantern Lecture at St. Barnabas', Bolton, per Rev. J. F. Heyes, Vicar, 3s. 6d. ; Collection in St. Peter's Parish, Greenwich, per Miss E. M. Ellis, £2 ; Church of St. John the Evangelist, Wilton Road, S.W., 19s. 11d. ; Proceeds of Lecture by R. Slator, Esq., Bethesda Chapel, Forest Row, 16s. 1d. ; Readers of "The Evening Times," Glasgow, £1 2s. ; Employees of W. H. Bailey & Son, 38, Oxford Street, 18s. 6d. ; Mrs. Wilkinson (collected), 5s.

Our earnest thanks are due to all who have collected or sent contributions to the Fund. On behalf of the sick and suffering in the Caucasus we beg that those who can secure further support for our work will do so. As the Russian army advances westwards in Asia Minor parties of refugees make their appearance in the towns and villages in a starving, emaciated state from the mountains, where they have been in hiding. There is an increasing strain in all the relief agencies, and money is needed for starting work on the farms, providing seed corn, etc.

Application is being made for a permit to send a consignment of drugs to Tiflis from the Fund. Also we hear that some drugs are to be sent from Manchester to Tiflis on our behalf.

We have been busy sorting and listing the collection of warm garments which has come from all parts of the country, and which we hope will leave shortly for Tiflis. We heartily thank all who have responded to the appeal for this branch of our work. The work is excellent and materials used are warm and suitable. The list of donors is far too long to print, but all who sent name and address have received a separate acknowledgment. We wish specially to thank the girls of the Intermediate School, Merthyr Tydfil, and Miss Blenkarn, Miss Dallaway and the Women's Bible Class at S. Alban's Settlement, E. Ham, Lady Thomas, Miss Wallis, Miss M. E. Collas, Miss E. Cooper and the Working Girls' Club at Wokingham, Miss Colbatch Clark and Sympathisers, Miss G. Rolls, Misses Phillips, Sisters at S. Lucy's Home, Gloucester, Mrs. Cockedge, Mrs. Grantham, Miss Barbara Grantham, and Miss Sale, the Committee of "Friends of Armenia," Harrow Presbyterian Working Party, and Mrs. Zerbury for the splendid collections of work they have sent. One's only regret is that it must still be long before all the nice things can reach those who need them so desperately.

Donations and all correspondence regarding the Fund should be addressed to the Hon. Secretary and Treasurer, Miss E. J. Robinson, 35a, Elsham Road, Kensington, London, W. Cheques may be made payable to the Armenian Red Cross and Refugee Fund, and should be crossed London & South Western Bank, Holland Park Branch.

EMILY J. ROBINSON.

Literary Section.

The Earliest Armenian Printing Press.

Johann Gutenberg of Mainz (c. 1398—1460) is credited with the honour of being the inventor, in 1455 A.D., of the Art of Printing. William Caxton (c. 1422—1491) was the first Englishman to establish a printing press in England, in 1475. He had lived at Bruges for over thirty years, engaged in commercial pursuits. By nature, however, he was of a scholarly turn of mind. He is said to have learnt the art of printing at Cologne, during a visit there in 1471. His first dated book, from his printing press at Westminster, London, was published in 1476.

The 400th anniversary of Armenian printing was celebrated three years ago, throughout the Armenian world of letters. Contemporary Journals devoted several articles at the time towards the description of four or five books (of each of which one or two authenticated copies are still known to exist), consisting of Church Calendar, Friday Book of Exorcism, Missal, Horology, etc.; and printed at Venice in 1512 and 1513 A.D. The printer's Device or Patent Mark in all these publications consisted of a plain circle pierced by a cross with the Latin initial letters D.I.Z.A., in the four arcs respectively, and the whole enclosed in a square frame of double lines. Various conjectures have been put forward towards the interpretation of the meaning of this Device. The concensus of opinion, however, is inclined to the belief that it must refer to an Italian Printing Establishment or a combination of Italian Printing Houses, to which one or two Armenian compositors or even engravers may have contributed their labours. This point being still unsolved, the honour and credit of establishing and owning the earliest Armenian printing press rests with the Armenian Abaghar of Tokhat, the first fruits of whose enterprise appeared at Venice in 1565 A.D., by the publication of the Psalter (*Saghmus*) or Book of Psalms in Armenian, printed for the first time from an authentic Armenian manuscript. Who was this Abaghar of imperishable renown, to whom the Armenian nation have cause to be everlastingly grateful? A history of Cyprus and of the association of Armenian Kings with that island, from about the period of the second crusade till its conquest by the Turks in 1570, written in Armenian, by "Bakooran" early in the present century, contains a chronological List of Events in which appears the following:—"Abgar, on his way to Rome as Ambassador on behalf of the Catholicos at Etchmiadzin of Michael of Sebastia, together with his son Sulthan and Father Alexander, arrived at Cyprus, 1563." From this it may reasonably be inferred that to be entrusted with the office of an Ambassador, Abaghar must have been a person of noble birth. There would seem to be proof that he was even of royal blood, judging from the fact that his son, who, according to an illustration in the Psalter, bore the praenomens Marcus Antoninos, or Marco Antonino as the Italians would style it, was popularly known by neighbour nations in his own country as *Sulthan* or *Sulthanshah*, an appellation denoting royalty. Proofs are not wanting that both father and son were also men of letters, inasmuch as in the Memorial Imprint at the beginning of the Psalter mentioned above, Abaghar is styled as *depir* or scribe, and his son as *grameet* or book-minded (literally translated). It was, therefore, natural that in accomplishing the special mission entrusted to him by Catholicos Michael, Abaghar should, whilst in Rome, deeply interest himself in

the art of printing, which was then the engrossing topic of interest in Italy and especially in flourishing Venice.*

The writer has the good fortune to possess a remarkably well preserved and complete copy of the Psalter, printed by Abaghar in 1565. It is an excellent specimen of Armenian incunabula and of great rarity. It is generally unwise to speak of anything as unique, yet perhaps it is not incautious to say that, probably, there cannot be more than two or three other copies of this earliest edition extant. The oldest Armenian printed Psalter in the British Museum is the edition of 1587, printed by Hovannes Terziantz.

The Abaghar Psalter of 1565, now under review, contains all the 150 Psalms in full. The binding of the book, however, is of later date, probably of the period of the French Revolution. The dimensions of the book (that is, irrespective of the binding) are as follows:—length 6 inches, breadth 4 inches, and depth 1 $\frac{1}{8}$ inches. The edges are richly gilt and *gauffered*—a contemporary feature of the 16th century. With very rare exceptions, there are 14 lines of print in each page, and where smaller type appears, by way of title to the Psalms, two lines of these smaller type have been made equivalent to one line of the type in the text. There are 70 decorative capital letters in the book and about as many decorative margined ornaments of various designs—all uncoloured. The first letter of the word with which Psalm 36 commences is distinctly unique. The words appertaining to the title of the Psalm have been arranged in the form of the three sides of an oblong with the last word forming an outside appendage to the top on the right-hand side, the result being the letter required, namely, the Armenian capital letter *Men*. The numbering of the pages is by means of alphabetical numerals in groups of 8 leaves (octavo) or of 16 pages. For instance, ¹*ayib* (I am describing) appears twice, namely; on the 1st and 16th pages, ²*ben* on the 17th and 32nd pages, ³*ghem* on the 33rd and 48th pages, and so on. There are 34 of these groups, and consequently the book contains 272 leaves or 544 pages, of which all are fully printed with the exception of the first and the last pages, which are blank, but which bear the printed folio number, namely; ¹*ayib* and ³⁴*lyun-da* respectively. All books of contemporary issue had the first page or "title-page" similarly blank. It is, however, to be remarked that on the first or blank page of the particular copy of the edition now

* The mission of Abgar was specially connected with Armenian printing according to the Patriarch Ormanian, who, however, gives no authority for his statement. See his *Church of Armenia* (English translation), page 75. In writing of the Catholicos, Michael of Sebaste, he says:—"The institution of Armenian printing is due to him. He sent Abgar of Tokat to Italy (1562) to make a study of the process; and he furnished him with letters of introduction to Pope Pius IV to assist him in his task. The earliest publications made their appearance at Venice in 1565 under the superintendence of Abgar." Ormanian notes that earlier publications, the work of European presses, date back to 1512. EDITOR, *Ararat*.

being described, appears the date and signature of the person who owned it in 1615 A.D. written in ink which is discoloured now. The date is written in Italian—*Adi 30 Ottobre, 1615* (*i.e.*, on the 30th day of October, 1615)—and the signature is written in Hebrew characters which are not readily comprehensible to the present generation, but which, phonetically, probably stand for *Kusta Manchento Keluri T.R.* This interpretation is given subject to correction. On the top of the third page and in the same faded ink, are written the words, in Latin, *Psalterium in Lingua Armenicam translatu* (*i.e.*, the Psalter in the Armenian language, translated). The numbering of the Psalms follows the Ancient Version, that is; Psalms 9 and 10 appear as one Psalm, with the subsequent numbers following consecutively until, conversely, Psalm 147 is divided into two.

There are a few Doxological interpolations between certain of the Psalms, followed in each case by the various short Litany in use in the Armenian Church. I would ask the indulgence of the readers of *Ararat* to mention these various Doxology for the benefit of bibliophiles. Those responsible for these interpolations were, perhaps, influenced by the Old Hebrew text, in which the Psalms were divided into five books by a similar arrangement. It should also be borne in mind that the Armenian Translation of the Bible, and therefore of the Psalms, by Saints Sahak and Mesrovb, early in the fifth century, and in use in the Armenian Church ever since, followed the *Septuagint* version from Hebrew into Greek, carried out at Alexandria in 273 B.C., by order of Ptolemy Philadelphus. There are, as it is well known some differences in the *Vulgate* version carried out by St. Jerome, and in use in the Western Churches. The interpolations mentioned are the following, in which the references to chapter and verse are traced by the writer to the Bible in use in the Anglican Church, for the benefit of the general reader. The Armenian text, however, is the same except in the numbering of the verses.

- (1) After Psalm 17. Song of Moses and the children of Israel' (Ex., ch. 15, verses 1 to 19), to which Miriam the Prophetess, with timbrel in hand sings and dances (Ex., ch. 15, verse 20).
- (2) After Psalm 35. Song of Moses (Deut., ch. 32, verses 1 to 21).
- (3) After Psalm 54. Song of Moses (Deut., ch. 32, verses 22 to 43).
- (4) After Psalm 71. Song of Hannah the mother of Samuel (1 Sam., ch. 2, verses 1 to 11).
- (5) After Psalm 88. Song of Prophet Isaiah (Is., ch. 26, verses 9 to 20).
- (6) After Psalm 105. (Note.—Psalm 105 is numbered incorrectly as 104, and vice versa). Thanksgiving Song of Hezekiah, King of Judah (Is., ch. 38, verses 10 to 20).

- (7) After Psalm 118. Prayer of Isaiah (Is., ch. 42, verses 10 to 13.) Prayer of Jonah (Jonah, ch. 2, verses 2 to 19).
- (8) After Psalm 147. Prayer of Habakkuk (*Ambakum* in Armenian) the Prophet (Hab., ch. 3, verses 2 to 19).
- (9) After Psalm 150 (i). A most interesting auto-biographical Psalm, by David.
 - (ii) The Song of The Three Holy Children in the midst of the burning fiery furnace, consisting of 48 verses.
 - (iii) *The Magnificat* (My soul doth magnify the Lord, etc. Luke, ch. 1, verses 46 to 55).
 - (iv) The Prayer of Zacharias, father of St. John (Luke, ch. 1, verses 68 to 79).
 - (v) *Nunc Dimittis*, or Prayer of Old Simeon (Lord now lettest thou Thy servant depart in peace, etc. Luke, ch. 2, verses 29 to 33).
 - (vi) The Prayer of Manasses, King of Judah, when he was held captive in Babylon (*Ter Amenakal*, in Armenian). The first 18 verses agree with those in the Apocrypha; the rest, commencing with *Agachem ev Khundrem*, were added during the early period of our Church.

Illustrations.—There are in all 12 well-executed wood-cut illustrations—all uncoloured—which constitute a very interesting feature in the book, some of which will be found described below, and of which the first two and the last two were *specially* cut for the book. Of these four special wood-cuts, the first appears on the second page and represents Pope Pius IV receiving the Armenian Ambassador and his son in audience. The names of all the figures appearing in the picture are conspicuously shewn in Latin capital letters, designating each dignitary... The central figure is the Pope, seated on his Throne, in full Pontifical robes and wearing the Tiara or Triple Crown. He is holding St. Peter's key in his left hand, which rests on his left knee, and engraved on the top frieze of his throne is Pius III. On a level with the top of the throne appear the letters M.D. to the right and LXV. to the left of the throne and which signify 1565 A.D. To the left of the throne stand two Cardinals, both bearded, namely, CARD. BORROMEUS (who was a nephew of Pius IV, and who became famous as the pure and upright Archbishop of Milan), and CARD. MORONUS, who wears a collegiate-shaped hat, whilst his neighbour wears the usual shaped red hat of a Cardinal. Next is a Bishop or *Episcopus*, also wearing a collegiate-shaped hat and bearded, EPIS. FIOR DIBELLO. He is seated at an escritoire, on which can be seen a document with a seal suspended from it, and he is holding in his left hand what appears to be a Seal of Office. He is probably the Papal Secretary. To the

right of the throne stands a Cardinal, bearded and with the usual shaped Cardinal's hat on, CARD. AMULIUS, V. Next we find the figure of a bearded person in the national costume of Armenia, ABAGHAR, the Ambassador from Catholicos Michael. He is kneeling on both knees and, with both hands, is holding out to the Pope an open casket, presumably containing the customary present, over which the Pope extends a beatific right hand. Over the kneeling figure stands a youthful figure whose name MARCO ANTO^O. ARMENO proclaims him as the son of Abaghar. In his suspended right hand is a four-cornered article which may also be a present. To the extreme right of the throne stands a Crosier terminating in a Cross, which completes the picture. The second special wood-cut illustration appears on the third page and represents the Doge of Venice in full State robes seated on his throne, in audience. Surrounding him are six State Councillors, three on each side, all bearded and seated. Over the head of the Doge is engraved his name, HIERONYMUS PRIOLUS, and the word VENETIA of which the first four letters stand on the right and the rest on the left of the word Hieronymus. At the foot of the throne appear the letters M.D. LXV. (that is, 1565, A.D.). In the ornamental semi-circular arch forming the head of the throne, appears the Winged Lion of Venice with two armoured figures leaning on to the outside of the semi-circle, each holding a palm leaf in his hand. In the fore-front of the throne stands forward the father of the Armenian Printing Press, holding a petition in his hand—no doubt containing the request for establishing an Armenian Printing Press in Venice. Below the two illustrations just described is the Memorial Imprint of the Psalter, in old-fashioned Armenian, of which the following is a literal translation:—"In the year of the Armenian Era 1014, I, Abaghar of Tokhat, scribe, made request for this new book, at Rome, of Pope Petrus, and he gave orders to make it—through the mediation of these Cardinals and of this Episcopus and of my book-minded son Sulthanshah. And having come to the beautiful seaport metropolis which is called Venice, in the reign of Doge Eleremon, we produced this new book—this modest exposition of the Psalms."

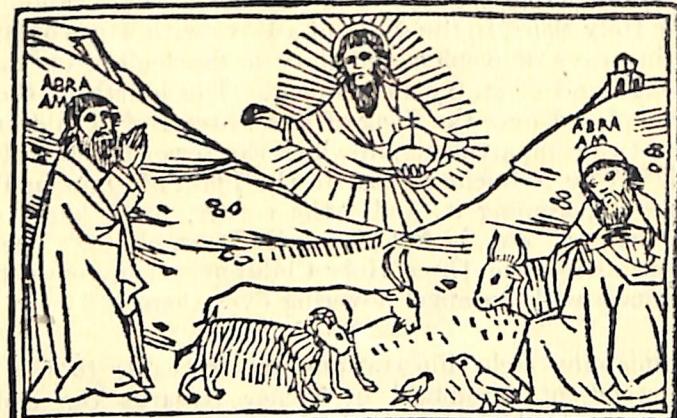
Explanations. (a) In the year 552 A.D. a reformation of the Calendar took place in Armenia, in the days of Catholicos Movses, the first year of the Armenian Era commencing in that year, so that 551 added to the year 1014 (given in alphabetical numerals in the Imprint) equals 1565 A.D. (b) Pope Petrus stands for Pope Pius IV who was born in 1499, and was Pope from 1559 to 1565. (c) Eleremon stands for Jerome or Hieronymus.

The third special wood-cut appears at the end of Psalm 147. It represents, presumably, the Device or Patent Mark of Abaghar's Printing House. Its formation is a square enclosing a circle with

laurelled circumference. A cherub graces the circle at each end of its (vertical) diameter, over the lower of which rises a double-headed cross. The Holy Spirit in the shape of a Dove with wings outstretched and radiating rays of resplendent glory is descending on the Cross over a background of starry Firmament. The fourth of the special wood-cuts is placed over the Song of The Three Holy Children. It is divided into two compartments, of which the larger pictures the image of gold erected by Nebuchadnezzar in the Plain of Dura in Babylon, with people worshipping it, and "the cornet, flute, harp, sackbut, psaltery, dulcimer," etc., in full play (*vide* Dan., ch. 3). The smaller compartment shows the Three Holy Children, at prayer in the fiery burning furnace with an angel hovering over them.

The remaining eight illustrations are traceable to the original admirable wood-cuts produced in Venice towards the end of the 15th century, and which appeared in print in some of the Italian books of the time, and notably in the 1490 edition of the Malermi Bible (that is; the first Bible, in Italian, translated from the Latin by a Venetian monk, Niccolo Malermi). Some of these wood-cuts show the initial "b," in ordinary small type, in a well-selected spot in each cut. For some considerable time the initial was thought to be that of Botticelli (c. 1444—1510) or Bellini Gentile (c. 1429—1507), but both these attributions were conjectures, and later opinion is inclined to regard it as the initial of the workshop where they were engraved. Five of the wood-cut illustrations in the Abaghar Psalter contain this conspicuous initial "b," which wood-cuts I have compared with their original ones appearing in the 1490 edition of the Malermi Bible, of which an excellent copy exists in the British Museum, and they correspond in every detail. There is no doubt whatsoever that the original wood-cut blocks were either borrowed or acquired by Abaghar and made use of in his Psalter. It will, perhaps, suffice if I make mention of two only of the remaining eight cuts. The first one appears over the first Psalm, and very properly depicts David in regal robes, seated outside his Palace in Jerusalem by a projecting hewn plinth (of which there are two with a lion rampant at the end of each, at the entrance into the courtyard of the Palace). David is playing his harp (of the small variety in use in his time) with both hands, and is singing his praises from his book of Psalms which is resting on the back of one of the ornamental lions. To his right rises the Hill of Zion with the "Royal City of David" on it, which he built after his conquest of Jerusalem. In the distant horizon appears a fanciful conception of Jehovah to whom David is directing his laudatory inspirations. To give a tender touch to his affectionate memory of his youthful days of pastoral life, his only audience consists of a solitary goat recumbent, rapturously listening to the Psalmist's enchanting song and melody.

A specimen page of the Psalter is reproduced herewith, in which



Պարսամբ Ա ԼԵԼՈՒԵԱՅ. ԱԼԵԼՈՒԵԱՅ: Տ
Կոչումն է թանոսուց: Տ
Պատովանեղերուք մի.
զի քաղցրեզիյաւիտէ
անեղորմութիւնորա:
Ասասցենիրկեալքտն. զորս փրկ
եացիձեռաց թխամոյն:
Յ ամգաւառացժողովեացիսոսա
յարևելից և յարեմտից իհիւսիւսոյ

the wood-cut illustration depicts Abraham's vision as given in Genesis, chapter 15. To the left of the picture is seen Abraham standing in an attitude of prayer, supplicating for an heir, and God promising him a son. The rest of the picture represents the Divine order to Abraham, "Take me an heifer of three years old, and a she-goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon." (Gen., ch. 15, verse 9.)

The Colophon occupies two full pages, namely; the penultimate page and the one preceding it. I append a literal translation of it for lovers of research: "Glory to the indivisible and co-eval Holy

Trinity, Father, Son and Holy Ghost, for ever. Amen. This holy Song-book of David was constructed from a choice and splendid copy of the Monk of Karin. In the Armenian Era, 1015, May the 17th, on a Friday, at 12 o'clock. During the Supreme Patriarchate of Father Michael (Armenia Major) and of his Brethren of unanimous opinion, and in the fourth year of Father Khachatoor (Armenia Minor). At the feet of Episcopus Melchizedek of Erzingan; at the Metropolis of Venice, in the Armenian Spiritual House. And, with the co-operation of these priests, Father Anania, Father Alexan, Father Hovannes, Sarghis the Curate, Father Astvatzatoor, Alexanos the Acolyte, Petrus, Khubiar, Sarghis and Joovan. Remember in your clean-shining prayers the labourers of these, old Simeon, and me Abaghar of Tokhat and the black [Note.—Here follows a word *ustsitonern*, which is not intelligible to me, but which I surmise means *menials*] and may God remember you in his next Advent. Amen." I would remark that the last word of the Colophon, and, therefore, of the Psalter (which is not followed by the expected period ":"), reads, phonetically, as *Ammenn*. I have noticed in other parts of this book the same word similarly printed, though signifying "Amen," as intended. This would argue in favour of the word denoting finality to the work. Yet, the word *Ammenn*, in Armenian, means also "all," or "altogether," which leads me to the conjecture that, possibly, a few more words were intended to be printed. It was not uncommon in the printed books even of other languages, in the 16th century, to find omissions in different copies of the same edition, and sometimes a whole page in the book appeared blank with the text appertaining to it missing. We will, however, respectfully take our leave now of the illustrious founder of our first Armenian Printing Press, and say with Abaghar, Amen.

ZAVAK.

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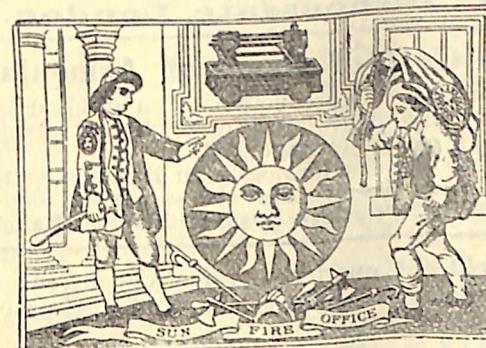
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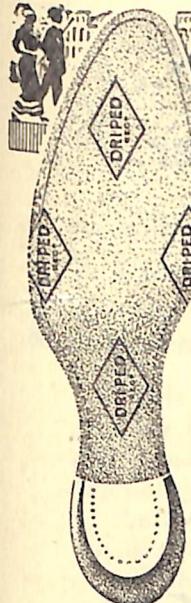
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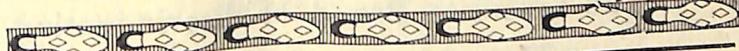
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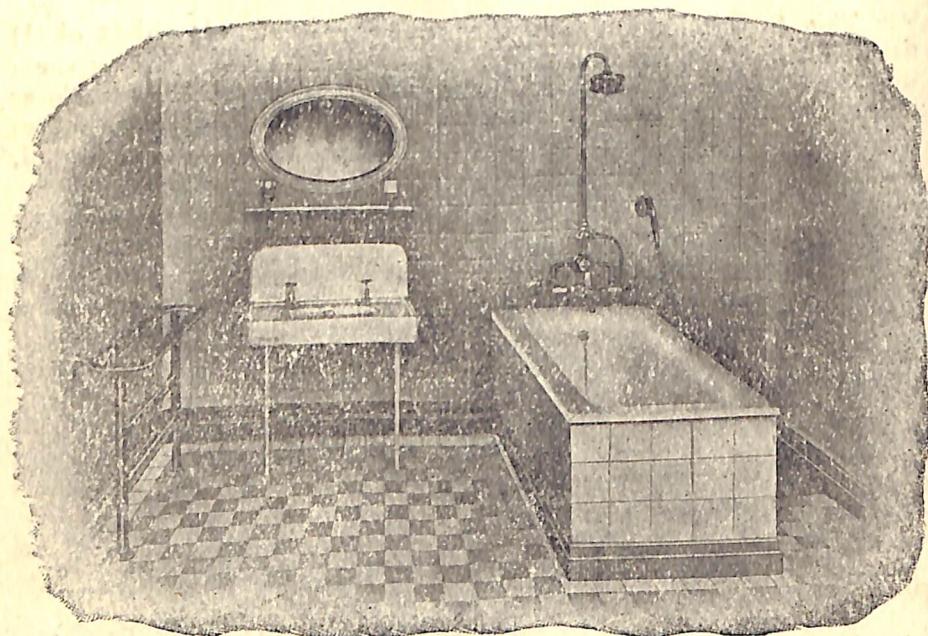
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